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A Representative Monthly of Things Japanese

FOUNDED BY HON. S. HIRAYAMA

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Map of Tokyo, after the great catastrophe

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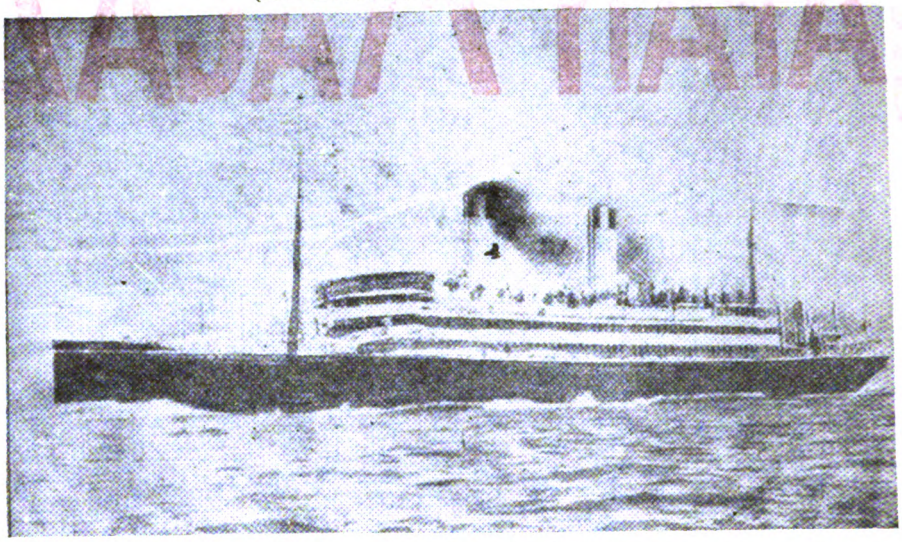

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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H.E. the American Ambassador Cyrus E. Woods and his wife

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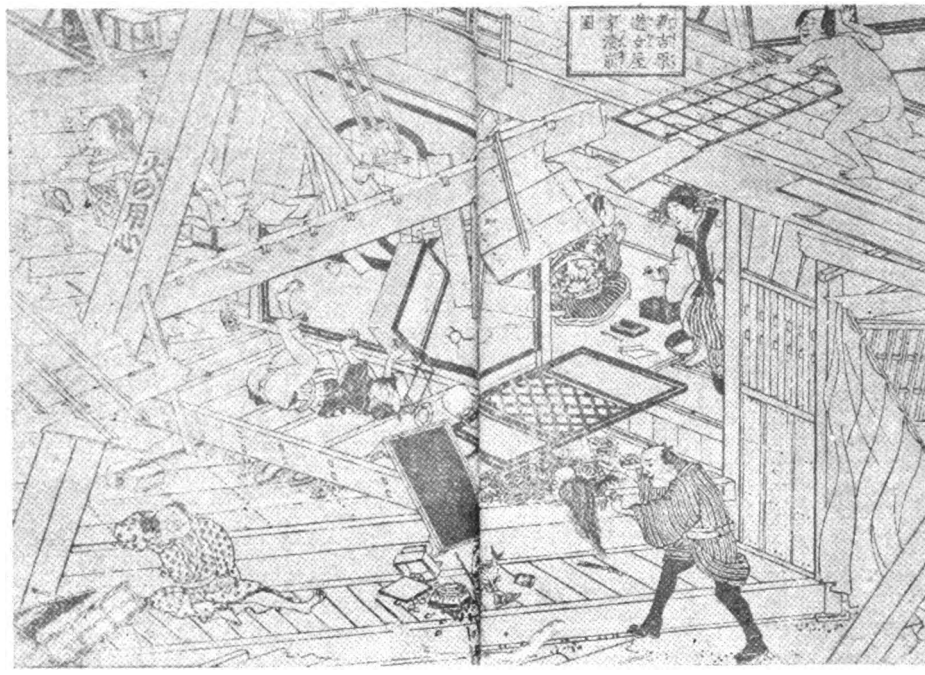
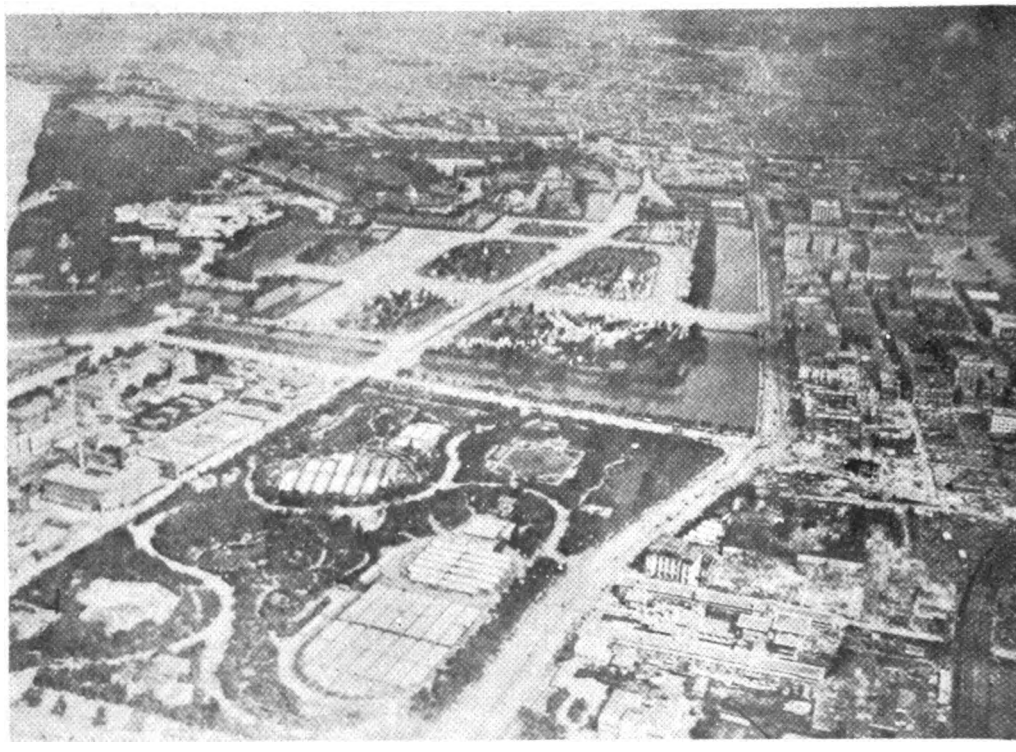


Earthquake disaster, Ansei era



City of Tokyo, near the Imperial Palace

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THE JAPAN MAGAZINE

VOL. XIV NOVEMBER, 1923 NO. V

EDITORIAL

OUR friend, the American Ambassador, has left Japan for a visit to his home. Mr. Woods takes with him the best wishes of all Japanese for a safe and pleasant journey, and a speedy return to his post in Tokyo, which he has so admirably filled.

Mr. Woods' keen and practical sympathy, in the time of our calamity has given him a place in our hearts that can never be shaken. He it was who, by his urgent messages to American authorities in every direction, and especially at Washington, moved the American government and people to such a spontaneous and generous outburst of sympathy and aid, the story of which is so well-known throughout every island of this Empire.

No doubt he would have taken the steps he did in any event. But with what warmer feeling he acted may be understood from the touching story of his experiences immediately after earthquake, these experiences gave him, a newcomer in the land, a unique opportunity to mingle with the Japanese at a time of dire disaster when human hearts are bared, and to read their hearts aright.

On the afternoon of September 1 the fire covered the whole down town section and it threatened the American Embassy. The Ambassador, therefore, ran into the street with his wife, both helping his aged mother. The street was so filled with people escaping from fire that it was very hard for the older women to walk. Mr. Woods, finding a *rikisha* near-by, put his mother into it, and as there was no *rikisha*-man in the neighbourhood, he began to pull the *rikisha* himself. Then a youug *rikisha*-man approached him and offered to pull the *rikisha* for him. Thus they got out of the city safely and came to the suburbs. The Ambassador offered a bank note to the young man, but he refused to take the money, saying that he had only done his duty in helping foreigners. Mr. Woods, however, forced him to take the money.

Thus they escaped immediate danger, but did not know where to rest. The mother was so tired she could not walk. Then a farmer came out of his house nearby and began to speak to the Ambassador in Japanese. He could not understand him, of course, but the farmer's gestures and attitude showed his good will. Presently the farmer brought out a Japanese mat and made a sign to them to sit down on it.

The Ambassador and his family were sitting on this mat in the moon light, when the farmer came out again with a few clothes, and covered the three with them, seeming as if he wanted to say " It is chilly outside at night."

The Ambassador was deeply impressed by the self-denying, true kindliness shown him by these people.

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Mr. Woods' trip to America is to accompany his mother, who was much shaken up by her experiences, and is in need of recuperation. We fervently hope that her health will be completely restored.

When Mr. Woods departed on November 1, he was given an ovation such as never been accorded to an ambassador in Japan before—only a small token of her gratitude to him.

The refugees in the barracks at Hibiya Park sent a representative to the Ambassador and presented to him a letter of thanks. This was done of their own accord.

When Mr. Woods appeared on the balcony of the Imperial Hotel to make a farewell speech, the crowd assembled in the garden of the Hotel and gave a great shout of "Banzai! Banzai! Banzai!" Both outside and the platform on the Tokyo Station the crowd was so dense that one could not walk through it. A labourer in the crowd, on seeing the Ambassador, cried out, "Thanks! Farewell!" Such was the simple expression of true feeling.

The Ambassador's mother was seen with tears on her cheeks, clasping the flowers presented to her by the people.

When the train began to pull out the people repeated their shouts of "Banzai!"

Both Japanese and foreigners were deeply impressed by the scene.

Thus the Ambassador left Japan for a while, but his name will never be forgotten.

This is the emblem of the happy relations between the two countries to-day. If, as we believe, they continue the old problems pending will be satisfactorily solved of themselves.

The Japanese are people ready to be infused with others' spirit. If they are trusted and believed in, they are most open-hearted in return. If, on the contrary, they are suspected they will fearlessly stand against it, not conceding an inch.

This was proved by the relations between the Americans and their Ambassador and the Japanese people at this time of great disaster.

We are gratified to publish in this issue a portrait of Mr. Woods, that was accorded by him to the Japan Magazine

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THE PLOVER

Kawazoi no
Mori no Yo-arashi
Naginu-rashi—
Tôki chidori no
Koyè no kikoyuru

The night-storm that raged in the wood along the river has died away. We hear the distant cries of provers.

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ECONOMIC CONDITIONS IN JAPAN AFTER THE CATASTROPHE

THE great disaster brought about a new epoch in the economic history of the Taisho era. After the process of contraction and adjustment since March, 1920, a new opportunity of rapid adjustment has been afforded by the disaster, and the recovery of the economic world is in sight.

The destruction of goods and buildings has caused a contraction that will be followed by expansion as the result of the restoration work.

How long the process of contraction will continue and how far its influence will be extended can not be prophesied. However, considering that the panic of 1920 abated in seven or eight months, it is safe to say that economic stability will not be regained until April or May of next year.

The extent of the decrease which will take place in the loans from banks will be 20 or 30 per cent of the total amount of loans before the quake. The greater the extent the sounder will be the restoration.

The devastated area comprises economically the most important part of Japan. It was where the nations wealth was most highly concentrated. The loss sustained, therefore, is enormous. The industry of the wrecked district, however, was behind that of Osaka and Kobe and the northern part of Kyushu. The loss in productive power, therefore, is not too great when compared with the total productive power of the nation.

The muslin manufacturing industry suffered most, amouuting to 40 per cent of the nation's total production of muslin. Next are the cotton-spinning and fertilizer industries, whose losses will amount to 20 per cent. Next follow ship-building, iron, beer-brewing and sugar, and the gas and electric plants. Most of the industries that are not mentioned here are safe, and their productive power remains as before the quake. For instance, the mining industry sustained no damage. The destruction of transport fascilitics, both on land and sea, also is small.

On the whole, therefore, the excessive productive power before the quake was adjusted by the catastrophe. Japan will not suffer from a shortage in the productions of these industries in future.

The factories that shortened their working hours as a result of decreased demand will lengthen their working hours. The loss incurred by the destruction of fixed capital will be compensated.

The loss which can not be covered is that sustained from the destruction of buildings and goods. This loss will amount to a colossal sum. Among the greater losses are :—silk (80,000 bales); rice (2,500,000 bushels); cotton yarn (20,000 bales); sugar (1,000,000 bales); and crude petroleum (150,000 tons). There also is a great loss in clothing material, furniture and other merchandise in the shops, and in large quantities of raw materials and manufactured goods in the warehouses. Although the loss in silk, cotton yarn, rice and sugar is fairly large there is no fear of a shortage in these goods in the future.

There will be a great increase in the demand for certain goods as the restoration work progresses. Building materials will take the first place. This increased demand will gradually extend to tiles, bricks, cement, mats and metal utensils. Next the demand for clothing materials will increase. The stock of clothing materials in places other than the devastated area will be able to meet the demand for a time. On the contrary there are some goods which are expected to suffer a great decrease in demand. The demand for paper will greatly decrease as many printing presses were destroyed. The demand for Japanese saké and beer will decline as the people will economize. Purchases of toilet articles and trinkets will lessen as the

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business depression will prevail for some time. These phenomena, however, will disappear after a short period.

What is most to be apprehended is a run on the banks at such a time, and this happened for a short time immediately after the catastrophe. However, the government promulgated a moratorium for the devastated area, and caused the Bank of Japan to announce that it would assist the banks to the utmost. The situation eased and the run on the banks stopped. Most of the banks are continuing business without trouble, though some of the smaller banks have been closed.

Government finances in the latter part of 1923 will meet many embarrassments. There must be great curtailment in ordinary expenditure, and a large sum of money must be spent for the relief and restoration work. The revenue will decrease as the income from government enterprises and taxes will be much less. Moreover, the raising of funds by domestic loans will be almost impossible at present. Postal savings will decrease.

The government, therefore, must resort to (1) utilizing the surplus (2) the sale of specie in foreign countries, and (3) floating a foreign loan.

Some persons insist the government must float huge foreign loans for the restoration fund. However, this seems both impossible, and unnecessary.

If the government raises an unnecessarily great foreign loan, it will cause inflation and many troubles in consequence. However, the government, Tokyo city, and Yokohama city are expected to float foreign loans. The aggregate amount will be from ¥300,000,000 to ¥500,000,000. When these foreign loans have been raised during the fiscal year of 1924, it will be possible to raise the further necessary funds at home in the following year.

The importation of foreign capital is, of course, necessary for the maintainance of credit and for payments to foreign countries. The labour and materials necessary for the restoration work, however, can be supplied at home.

The adverse state of Japan's foreign trade was being gradually overcome before the disaster. In August the trade balanee was becoming somewhat favourable to Japan, and it was expected that in September there would be some excess of exports over imports. However, the silks and other goods at Yokohama vanished in the great fire. Exports will greatly decrease, and there will be a great excess of imports. The shortage of silk and other exports, will be made up to some extent by goods from the country, and the machinery and other goods Japan is ordering from foreign countries will not come in at once. Therefore, the exeess of imports over exports during the latter four months of 1923 will not be very great. About spring of next year the goods ordered from foreign countries, which can not be made at home, will begin to come in. On the other hand the importation of some goods will greatly decrease influenced by motives of economy and the decrease of credit. Therefore, the excess of imports over exports will not be so great and rapid on the whole.

By that time credit will somewhat be restored and accordingly the money-market will be slack. However, the calling in of loans will also begin from that time, and accordingly prices will continue to have a tendency to decline. Thus higher prices at home than abroad will disappear to some extent, and as a result the import of certain goods will show some decrease.

Therefore, in spite of the importation of machinery and building materials necessary for the restoration work, the nation's trade balance will not be so unfavourable. Japan must import some special articles, but they are confined to only a few lines. For other goods it is a matter of the prices prevailing in Japan and foreign countries whether they will be imported or not. The balance of trade for a considerable period, therefore, will be influenced by the rise or fall of prices at home and abroad. In view of this fact Japan should refrain from raising unnecessarily large foreign loans.

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The "Nikorai" a Russian church, Tokyo—To-day and Yesterday

THE GREAT DISASTER

ON September 1 at noon, happy and peaceful Japan, which escaped the horrors of the European War, was without warning visited by a catastrophe that devastated Tokyo, the Capital of the Empire, Yokohama, the chief trade-port, Yokosuka, the largest naval station in the Orient, Kamakura, a world-wide noted place and other towns and villages.

According to an announcement by the Metropolitan Police Bureau, the loss were indicated as follows:

Total buildings in Tokyo	440,549	
Burned „ „	316,087	71%
Total Population of Tokyo	2,031,391	
Persons made homeless	1,356,740	67%
Lives lost (up to Sept. 8, handled by the City Office)	84,014	
Persons injured in Tokyo	200,000	

Compared with this, the disaster of 17 years ago, in San Francisco, caused the following losses:

Lives lost	452
Persons injured.....	1,500
Persons made home less	265,000
Buildings destroyed	6,000

Eighty-eight fires broke out in Tokyo immediately after the earthquake. The City water pumping station was destroyed, and the supply of water was cut off. The fires continued for 3 days, sweeping the business and industrial sections and a large part of the residence districts.

The lives lost and the injured persons in Honjo, Fukagawa and Asakusa Wards are larger than in the others. The most grievous loss was at the site of the Army Clothing Depôt in Honjo.

I will describe some of my one experiences on visiting the devastated area on September 6.

Umayabashi, a large iron bridge, over the Sumida River, was thrown down and burned. Only three wire ropes remained by which to cross the river there. Those crossing had to step over burnt corpses, while avoiding falling into the river.

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When I reached the site of the Army Clothing Depôt there were mounds of those killed. An offensive smell of burning corpses hovered over the ground. It seemed a veritable hell on earth. The place was formerly the grounds of the villa of Count Tsugaru, a feudal lord.

More than 43,000 refugees from Honjo and Fukagawa gathered here, some with such effects as they could carry others hardly with their lives. Not only the refuges but the officials of these wards believed that this was the safest place in this district as the ground is spacious and faces the Sumida River.

Fire closed in on three sides however and even sparks and hot smoke crossed over the river. Umaya bridge, mentioned above, burned down, and all the refugees were isolated and entirely cut off by the fire. Air currents caused a great vortex over the place and flames from all arround surged over refugees. Everything inflammable, even the clothes on the refuges, cought fire. Thus was a multitude massacred by nature.

As I stood before the hills of the dead, the misery of the scene was too terrible to behold.

I heard a dreadful story from one of refugees who had been snatched from the jaws of death. He said : "I felt as if my body was lifted up from the ground. I saw flames rushing toward us like tidal waves. I strove to escape in a direction away from the flames. By some chance, I stambled and fell. . . . . when I returned to consciousness I was under a layer of corpses and pressed down so hard that I could hardly breathe. There was a horrible smell, and grease from the burning corpses was dripping over my head and body. When the fire died down I crept out with my last bit of strength."

Next, I went to Asakusa Park, the liveliest amusement park in Tokyo. Theatres, Kinema halls, and all the other buildings and houses had been burned, except the famous Kwannon temple and its five-storied pagoda. These buildings escaped from fire owing to many big trees surrounding them. All the fish in the pond in the park, even the eels that can creep into the mud at the bottom, were dead, the fire having heated the water.

Next I visited the Yoshiwara, surrounded by its high walls. Fire broke out in this quarter and other fires converged on it. Most of the people here took refuge in the public garden, and they were cut off from all ways of escape. They were burnt to death or drowned in this pond. The number of drowned was over 1,000. Ninety-nine per cent. of them were women and children. When I came to the garden I found all trees had been burnt. The pond was filled with drowned and piles of burnt bodies were here and there.

Passing through Nippon-bashi-dori and Ginza the busiest section in Tokyo, I saw only the skeletons of structures here and there. The scene of ruin was like a "dead city" of the Arabian Nights.

M. Claudel, the French Ambassador, whose embassy burned, barely escaped with his life. He said "I have been baptised twice by earthquakes, once in San Francisco, and now in Tokyo. In San Francisco, there were committed many outrages, but in Tokyo, martial law was proclaimed and the citizens faced the danger with a high spirit of mutual aid. They displayed the national characteristics in the emergency."

Mr. Dubose, representative of the United Press, said, "In this great emergency, public order in Tokyo was well preserved. All foreigners praise highly the conduct of the people and officials. At the time of the earthquake and fire in San Francisco, thieves robbed wounded persons in the streets, cut off the fingers and stole rings from the dead and committed many other crimes.

The calamity in Tokyo was far worse than in San Francisco, but order was well kept. Though there are many miserable people, I have not heard any crying women and children or the shouting of maddened persons.

The people escaped with what pro-

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perty and food they could carry, even women and children carrying big bandles or heavy sacks. I have renewed respect for the Japanese people."

The disaster at Yokohama is more severe than at Tokyo because it is near the seismic center. Many buildings and even the piers were destroyed and the fire followed. The entire city of Yokohama turned into a sea of fire within a few hours.

At the moment of the earthquake, a trial was being held in the Yokohama Districts Court. The chief judge, the other judges and the procurators were all crushed to death together.

In Yokohama, there were not many safe places to take refuge. Many people were drowned in the sea, trying to escape the terrible heat of the fire.

Total population of Yokohama	434,170
Lives lost	30,771
Persons injured	4,908
Total houses and buildings	85,000
Burned " "	75,000

The 10,000 houses that escaped the fire were outside of the city. The residences of foreigners were destroyed almost without exception, but many of them were at Karuizawa and other summer resorts and so were not caught in the disaster.

Kamakura is one of the worst damaged places by the earthquake and tidal waves.

Lives lost	500
Missing due to tidal wave	150
Injured persons	1,800

Princess Yamashina is among those killed here.

Kamakura is one of the most famous places in Japan historically. Relics of the feudal government established by Minamoto-no-Yoritomo, 700 years ago; the Hachiman shrine at Tsuruga-oka, Kenchoji Temple, Enkakuji Temple, Kamakura Shrine, Kwannon Temple at Hase and other noted buildings were destroyed. The famous "Daibutsu" was not injured, but it was shifted slightly out of position on its foundation, which was injured.

At Yokosuka the whole of the town, the naval station and the navy yard were destroyed. Tanks of crude oil caught fire and the port was turned into a sea of flame. Many vessels were burned. At one school there, the building was demolished in a moment by the shock and 200 pupiles and their teachers were crushed to death without a survivor.

In order to locate the seismic center of the great earthquake, a party consisting of Dr. Seiji Nakamura, Professor of Tokyo Imperial University, Dr. Sayemontaro Nakamura, an engineer of the Central Meteorological Observatory and Mr. Kadokura, an engineer of the Geological Investigation Bureau of the Agricultural and Commercial Department, was sent out on a destroyer. The party explored the Seven Islands of Izu and the coast of Idzu Peninsular, and reported as follows:

The earthquake was caused by a dislocation in the North-west part of Sagami Bay and an upheaval in the Miura Peninsular and western coast of the Boso Peninsular caused by the reaction from the disolution.

Degrees of dislocation and upheaval:

Near Oshima Island (depression)	3 or 4 fathoms
Near Oiso (upheaval)	3 "
Near Enoshima (upheaval)	2 or 3 "
Near Tateyama	3 "

The damage from the earthquake decreased by degrees from Yokohama to Tokyo. Atsugi, Hiratsuka and Kamakura, in Kanagawa Prefecture were most terribly damaged.

In its nature the earthquake resembled to the earthquake in the some districts on November 23 in the sixteen the year of Genroku (1703). At that time, the land on the Boso Peninsular upheaved as at this time. The experts agree that the present earthquake was due to the

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activities of the Pacific Ocean and that the cause of the shock was not volcanic but a sinking of the bottom of the sea.

The number of shocks, according to the reports of the Central Meteorological Observatory, were as follows:

1st day to 2nd day	356
3rd day	289
4th day	173
5th day	148
Till 6 o'clock A.M. of 6th day	63
Total	1,039

MR. YONEMURA'S GREAT FEAT

The following is a letter from Mr. Kaichiro Yonemura, head of the Iwaki Radio Station, who was hailed in the American papers as "the Hero of Japan, whose feat should be recorded in the history of the world," to the editor of the *Japan Magazine*."

To the Editor of the *Japan Magazine*.

DEAE SIR,—The fact that the Iwaki Radio Station took the initiative in sending to the world the first news of the disaster of September 1st has been reported back to Japan by the American press, but inasmuch as these reports seem to conflict with each other more or less, I would like to give you a true story of the happenings. Immediately after a rather strong earthquake shock here at noon on that day, we found that telegraphic communication with Tokyo and Yokohama was completely stopped with all land wires down. I realized the difficulty of bringing about restoration of the telegraphic circuits, and it came to my mind that we should open up connection with other radio stations, because radio is the only means of communication in such an emergency. Therefore we at once began calling up our fellow stations and listening in for them.

At 7 p.m. on that evening, we picked up a message from the Korea Maru, then in Yokohama harbour, which the Choshi Radio Station was endeavouring to transmit to Shiomisaki or Shimotsui. This was the first news dispatched by radio. This message and subsequently many others were one after another retransmitted by us to our Head Office at Sendai by a temporary wire connection.

In view of the fact that Tokyo was deprived of all means of communication with the outside world as a result of the interruption of the Bonin cable and the landlines, I saw the necessity of sending out the news to the world by our own radio. At 8.10 p.m. I informed Honolulu and San Francisco that there was a severe earthquake at Yokohama and vicinity but the extent of damage unknown, and at 11 p.m. I sent the first news which roads as follows:

> "Conflagration subsequent to severe earthquake at Yokohama at noon to-day whole city practically ablaze with numerous casualties all traffic stopped."

This message was received at San Francisco immediately via Honolulu and delivered to various papers there. It is said that the papers throughout the United States issued extras on the morning of the 1st or sometime during that day giving the above account of the catastrophe. For some days after that I continued sending news several times each day to keep the world informed of the great event. These bulletins were copied direct by San Francisco Radio, which maintained a constant watch for Iwaki.

My work came to an end on the 7th, for we then saw press messages from foreign correspondents going through my station. I am extremely glad that I had the opportunity to do my bit towards awakening the sympathy of our dear American friends and thus enhancing the amicable relations of the two great nations,

Yours very truly,

K. YONEMURA.

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The Hachiman Shrine at Kamakura, which collapsed in the great earthquake

THE DISASTER OUTSIDE THE CAPITAL

ODAWARA.—Odawara has been famous as a castle town on the way to the Hakone Hot Springs. It was visited by the earthquake so severely that its 5,000 houses nearly all collapsed, and 3,400 of them were burnt, resulting in 360 deaths. Princess Hiroko, the 18 year old daughter of H.I.H. Prince Kan-in, was killed at villa. The streets along the electric car line to Hakone were destroyed and the noted Odawara Castle walls collapsed, only a small part in the south and north, not being destroyed.

Hakone.—There remains to Hakone only a narrow path allowing a *rikisha* to pass and the electric railway track was buried by falling earth from both sides of the mountains. The Yumoto Hot Springs escaped severe damage, only 30 having collapsed out of the 600 houses. There were 33 deaths there. The houses built along the edge of the precipice at Miyanoshita fell and were destroyed by fire. The Fujiya Hotel, wellknown among foreign tourists, and the Naraya and Tsutaya Hotels were severely damaged as was the Imperial Villa.

The Atami Hot Springs.—Over 60 houses fell by the earthquake, and by a tidal wave 20 feet high, over 300 houses were carried away. There were 50 deaths at this place. The scene is a sad one in the neighbourhood, owing to the collapse of the railway track to Atami and the burial of the tunnels. A down train just arriving at Nebukawa Station on the Atami line fell with the station building into the sea down a cliff 120 feet high, with the result that the 150 passengers and station employees perished. Nebukawa Village, which was close to the Nebukawa Railway Bridge, was buried by a landslip, and about 400 villagers out of the 900 were

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Tokyo Stock Exchanges after the Catastrophe

buried alive.

Hiratsuka-machi.—The whole plant of the Sagami Spinning Co. in Hiratsuka-machi fell, crushing 800 female workers to death. The larger portion of the town collapsed, causing about 200 deaths. There being held in the local primary school the closing meeting of a Products Exhibition, the fall of that building killed over 100 persons. The Railway Bridge over the Banyu River, 1,800 feet in length, was greatly damaged. The principal part of Atsugi-machi on the upper reaches of the Banyu River was totally destroyed, causing 65 deaths and 105 persons seriously wounded. Professor Imafuku of the Tokyo Imperial University and his family were crushed to death. This is a great loss to the scientific world.

Tsurumi-machi.—The Soji-ji, the head temple of the Sodo Sect, in Tsurumi-machi near Yokohama, was severely damaged by the earthquake, its loss being estimated at ¥3,000,000. The temple was removed here not many years ago from the remote town of Monzen-cho in Hokuroku-do in order to carry on its religions work in a more populous region. Its magnificent buildngs were built by contributions by its supporters.

Uraga-machi.—Uraga-machi on the sea coast near Yokosuka was extensively damaged by the earthquake, owing to its geographical position, its completely ruined houses numbering 2,400 and the dead and wounded 3,500. Fires broke out in eight places, which destroyed the Uraga Dock Co. and 300 more buildings. The local police give the number of houses which are still available for dwelling purposes, as only 450. Landslips brought great damage to the town, while its damage from the tidal wave was comparatively slight. Among the 119 places that collapsed was Atago-san, a public garden, where Toda Izumino-kami, the Governor of Uraga, had his office and negotiated with Commodore Perry upon his first visit. This historically noted mountain was broken into two parts and fell to the sea-coast, burying 50 houses, 121 residents and tens of passers-by. A matter of anxiety to the townspeople is the upheaval of the sea bottom which has reduced the depth of the water by about two metres. The question is, consequently, how the Uraga Dock Company, the life of the town, will carry on for it would be a serious obstacle to the revival of the docks business, if it should be impossible for large steamers to enter. The harbor will have to be dredged on a large scale or the docks will have to be entirely re-designed

Sanbancho after the fire

The dock company has suffered damage of about ¥2,000,000, and in addition the above question is greatly embarrassing it. The only consolation for the company is that No. 8 destroyer was launched at its dock at 8 a.m. on the very day on which the earthquake occurred,

Miura Peninsula.—It is a matter for congratulation that the Monument to the

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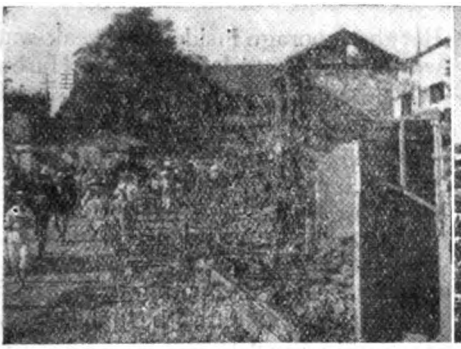

The gate way to Asakusa Temple, after the Catastrophe

Uyeno Station, To-day

Landing of Commodore Perry at Kurihama is intact. The white light house standing on Kengasaki opposite the bay inclined far out to sea, making it impossible to light it.

Misaki, at the tip of the peninsula, was most severely injured by the earthquake as it was nearest to the seismic centre. The ground had been considered solid, but it proved the contrary, for over 1,000 houses fell down at the first shock. The Tokyo Imperial University's Laboratory on the sea-coast was considerably damaged. Okuzure, which was said to be the most difficult place to pass on the Misaki road, collapsed. The pine-trees growing on the summit of the mountain were rooted up and thrown into the sea. The mountain cracked in the middle and subsided about 40 feet.

The Nagatsuro light house at the west point of Jogashima island, which lies at the end of the peninsula, was broken at the base. Misaki was a favorite summer resort for the middle class people of Tokyo, but all the villas there fell including those of Count Katsu and Rear-Admiral Sato.

Yokosuka.—We already have described the wretched condition of this place. Two stories are told ofthe earthquake's cruelty to the citizens. Three Naval Arsenal workmen were buried by a landslip. Others at once came to their rescue, and one was found alive. It was impossible to dig out the man, as the attempt to do so was feared would pull down the earth. So he was left with his head above ground, while his body remained buried. He was given milk and whisky during the night. He could speak and felt no pain in his body. Next morning, the rescuers helped by many others got the man out of the ground and were about to carry him away on a stretcher, when he died. Upon medical examination, it was found that his body had been crushed but it was paralysed so that he felt no pain.

A naval officer's wife gave premature birth to a child as the result of her astonishment at the earthquake. She then carried the child about on her back. She became temporarily insane from the experience.

Boso District.—Boso Peninsula was the nearrest land to seismic centre, and above all, Awa Province, which is at the far end, was most severely damaged.

In Minato-machi, Kazusa, there was an upheaval of land by 5 feet, and a sand-bar appeared between the Minato River and the sea, shutting up 40 or 50 Japanese boats and over 10 motor-boats in the river-mouth. It was a strange sight to see the boats being dug out of the sand by the boatmen. The harbours and bays in the vicinity were filled up and give no longer an anchorage to fishing boats. All the houses fell down.

At the promontory of Meisho facing the Promontory of Tsurugi in the peninsula much land collapsed. Hoda-machi in the neighbourhood has no houses that escaped severe damage. One

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summer visitor, who had a narrow escape from a falling house in this town, says:

"The hotel fell down at the instant of the earthquake, but I fortunately held on a pillar and was saved. I got out of building with great difficulty and escaped to a neighbouring hill. I looked down over the sea from under a tree. I saw the sea recede to the extent of about 200 metres, exposing the rocks on the bottom. Many octopuses and other fish lay on the sea bed, some of the cotopuses walking about in confusion. It presented a strange spectacle. An old man told me that the coast at Hoda projected into the sea nearly to the same extent as now until 40 or 50 years ago, when it was covered with water and now it again has become dry land.

Katsuyama Port upheaved 6 feet. Before the earthquake, it was the only harbour for the fishermen in the neighbourhood, but it is no longer available, and the fishing boats will have to go to Miura-Misaki, which lies on the opposite coast, on stormy days.

"The houses can be re-built, but it evill be very hard to restore the harbour, the life of the town," said the chief of Katsuyama-machi with a sigh.

All the towns and villages along the Bay of Tateyama were destroyed. In Funakata-machi, 93 per cent. of the 1,200 houses were thrown down, and then all were burnt by the fire that followed the earthquake. Nako-machi had destroyed 98 per cent. of its houses. Hojo-machi, the best summer resort in the Boso district, had 96 per cent. of its 2,000 houses demolished and the neighbouring town of Tateyama-machi was ruined completely, all its 3,000 houses falling down except a few on the mountain side. Countess Hotta was crushed to death here. There were 500 deaths and 2,000 seriously wounded persons in this town alone.

Funakata Harbour was important for landing the fish caught in the neighbourhood and also as a port of refuge. But the moorage inside the break-water was changed into land. Nako Harbour had a similar fate. The land at this place upheaved 8 feet, and in Hojo and Tateyama, the upheaval reached 9 to 10 feet. A great deal of work will be necessary for restoring these ports to their previous condition. The land at first upheaved 15 or 16 feet, but it dropped gradually within a week after the earthquake, until the upheaval was reduced to about 10 feet.

Tateyama Harbour's fine scenic bay, known as Kagamiga-ura, had been improved by the earthquake, which exposed more rocks in it than before. But the people there have no inclination to enjoy the sight.

The total number of deaths in Chiba Prefecture stands at 2,000 or more, and

After the Catastrophe of the Asakusa Park

the demolished houses total 45,000. Traffic was stopped on account of the collapse of land and tunnels. H.I.H. the Emperor sent a chamberlain to the district to inspect the state of affairs there.

In Saitama Prefecture, about 6,000 houses tumbled down and about 200 persons died. The place being on an important road for refugee from Tokyo, at one time they reached 300,000.

In Yamanashi Prefecture, there were only 17 deaths and 570 wrecked houses. All the river embankments, however, were damaged involving a loss of about Y5,000,000.

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IS JAPAN-CHINA FRIENDSHIP POSSIBLE?

BY MUNEYUKI TAGA.

THE realization of friendly relations between Japan and China must be possible. Considering the present situation, however, I can not but doubt whether they will be maintained in future.

During my twenty years' stay in China many times I have listened to people who advocate friendly relations between Japan and China. It is to be deeply regretted that in spite of all their talk not only the relations between the two countries do not improve, but they are actually becoming worse day by day. Of course, there is cause for this unhappy phenomenon. Unless we get rid of the cause, friendly relations cannot be established.

The relations between nations are regulated by the same principles that govern those between individuals. Friendship, can not be forced. It is something that grows naturally.

I know of many people in China and Japan who say friendly relations between the twp countries can be attained through mutual understanding. But I am opposed to this view. On the contrary, Japan-China relations will become worse as such understanding deepens. The national traits of the two countries absolutely contradict each other. The people also differ in tastes. While the two nations do not know each other well, they want to approach and become intimate with each other. But when they once understand each other, they will find they differ in character and taste Accordingly intimate relationship will be obstructed. This is true in the relationships of individuals. It is a great error to regard a mutual understanding as the only means of establishing friendship. With the gradual development of means of communication, mutual understanding will deepen. Therefore, we must find some other means to realize friendship if we want a happy result. We must provide some material or economic means for this purpose.

Some declare that friendly relations can be brought about by governmental diplomacy. Friendship attained by such measures means only friendship between the two governments. We can not hope to establish truly close relationship with the Chinese by such measures.

A certain tuchun once said to me :—

"The intellectual class of China fully admits the necessity of friendly relations and co-operation of the two countries. It is to be regretted that in spite of this Japan-China relations have not improved in the least.

"This is due to the Chinese policy of Japan which emphasizes only political measures. utterly neglecting economic measures. The Chinese welcome an economic policy of foreign countries, but they dislike diplomacy, which implies political significance. Therefore, though they are aware of the necessity of friendly relations with Japan, they oppose the latter's political measures. The Chinese policy of the United States is just the contrary. We are fully aware that the United States is very ambitious regarding China. They are always plotting against China, and they are far more dangerous than Japan. Notwithstanding this we can not help opposing harmless Japan, while we make no opposition against the more dangerous United States. This is due to Japan's clumsy Chinese policy. The United States is welcomed by the Chinese because they use economic means rather than political. I frankly express my views because I would like to see friendly relations with Japan as soon as possible. It is clear that the Chinese will welcome the Japanese more warmly than they do the Americans when they use economic measures rather than political, as the United States does."

I do not hold, of course, that the views just quoted are exactly true, but

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I think his argument has some truth in it.

A spiritual understanding alone is not enough. It must be strengthened by material mediums. The words of the tuchun endorse my views. Herein lies the key to the true solution of the Japan-China problem.

This problem can not be safely trusted only to government diplomats and a group of Japanese business men. Friendly relations between the two peoples are as necessary as between the two governments.

In recent years, we have often heard advocacy of the so-called "diplomacy between peoples." Friendship between the two countries should be cultivated in several parts,—the most important of which are learning, business, commerce, and agriculture.

For instance, by the exchange of courtesies between scholars, and by common efforts toward the progress of Oriental civilization, truly friendly relations between the two countries with a common script can be realized. Such a friendship is impossible with the peoples of Europe and America.

The anti-Japanese movement in China is carried on by the Chinese students. This unhappy phenomenon will largely disappear with the strengthening of friendship between the scholars of the two nations.

In business enterprises we must give the Chinese the greatest possible advantages and important positions as circumstances allow. We must endeavour to give occupation to Chinese who lack employment. In commerce and agriculture also we must endeavour to cultivate friendship with China.

We must be careful not to take an arrogant attitude and not to give ourselves the airs of a senior, for the Chinese think they are the seniors in learning and civilization. I doubt the success of the so-called "cultural enterprises" in China contemplated by the Japanese government. We must always take the mental attitude of the Chinese into consideration.

China is famous for her abundance of natural resources. China is called the "treasury of the world." Every country is anxious to open this treasury and trying to secure the key to the treasure-house. The Chinese do not listen to them, and seem as if they want to let their resources lie idle. Of course the Chinese want to open their treasury, but they do not do so because they fear the ambitions of foreign countries.

Foreign countries have tried to open this treasure-house with their own hands. This is a great error and the cause of their failure. The treasures of China are the property of the Chinese people, and we must not try to rob them of the key to it. The Chinese must open their treasury by themselves.

Friendship with China will come about of its own accord when cultural relationship is co-ordinated with material development of mutual benefit to the two nations.

Daibutsu who lost his head by the Great Earthquake, Uyeno

Statue of Saigo, Uyeno, Tokyo

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CHICHIBU

[BY F. YAMASAKI.]

WHEN H.I.H. Prince Yasuhito, the second son of H.I.M. the Emperor, was given the appellation Chichibu-no-miya by his father, the people were astonished, for the name had never before existed in the Imperial Court, and gratified, especially in Tokyo, upon learning the gracious idea held in chosing that name.

Chichibu is the name of a place and mountain range in Musashi Province. This name was chosen by the Emperor to signify his affectionate sentiment towards the Province of Musashi, in which stands Tokyo, the Capital of Japan. All the names of the Imperial Family have hitherto been derived from noted places in and near Kyoto. It is the first time that the name of a place near Tokyo has been selected.

Chichibu is a mountainous region in the western corner of the Province of Musashi. The Sumida River of Tokyo originates there. Its high and steep mountains, which stretch over the Province of Kai, Shinano and Kozuke, are little traversed.

Chichibu has been mentioned in history from ancient times. In the 4th year of Keiun (707), in the reign of the Emperor Genmyo, copper from Chichibu was presented to the Emperor. He was greatly pleased and changed the name of the era to Wado (Japanese Copper), as all the copper used had been obtained from Korea in the past.

The Chichibu range, with Mount Fuji, form the background of the Musashi-no adding dignity to the great plain.

The mountains are formed of old strata. At first, they were connected with the Ashio and Yamizo Mountains in the north-east of Musashi, with which they formed a curve, but later, were separated and became an isolated mass as at present, stretching over the five provinces of Musashi, Kozuke, Shinano, Kai, Sagami. The principal peaks are Ryokami-yama, Buko-zan, Mitsumine-san, Kobushi-dake, the Karisaka Pass, and Kumotori-yama.

Ryokami-yama means the Mountain of Two Gods. This name was derived from a shrine on its summit, dedicated to Izanagi-no-mikoto and Izanami-no-mikoto. Yamato-Takeru-no-mikoto, in his expedition to the land of the Ainu in the east, stayed on this mountain for eight days, according to a tradition.

It consists of paleozoic rocks. There are rocks, pointed like saw-teeth, on the summit, greatly obstructing the ascent to the top.

Buko-zan is also called Chichibu-dake and is 4,323 feet above sea level. It can be ascended from all directions, and the east road is the main one. Yamato-Takeru-no-mikoto is said to have admired it, and he compared it to a brave warrior standing in anger. It is formed of the anticlinal of paleozoic rocks, which are essentially lydian stone covered by diabase-tuffs with calcareous rocks forming the superstratum.

Mitsumine-san is 6,600 feet above sea level and stands between Musashi and Kai Provinces. The name was derived from the three peaks of Kumotori, Shiraiwa and Myoho. At the summit is the Mitsumine Shrine, which was founded by Yamato-Takeru-no-mikoto, on the occasion of his expedition to the east. He ascended the mountain and built the shrine, dedicating it to Izanami-no-mikoto and Izanagi-no-mikoto. The Emperor Keiko visited the shrine. In the 9th year of Tempyo (937 A.D.), in the reign of the Emperor Shomu, a temple was erected beside the shrine, in which was placed an image of Kwanzeon, at the wish of the Empress Komyo. Since then, the shrine has been regarded as a mixture of Shintoism and Buddhism, people calling it the Mitsumine-Gongen. Wild dogs, or wolves, are supposed to be in the mountain which are believed to be messengers of the gods. On the 19th of each month, the people of the shrine boil rice and give it to the dogs. It is believed that mothers with dry breasts, if they pray to the dogs, for milk, offering wine and red rice, will

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have plenty of milk.

All the buildings are of rarely magnificence for a mountain fane. There are believers in all parts of the country and the number of visitors to the place comes fifth among the shrines and temples of Japan.

Kobushi-dake means a mountain touching the three provinces of Shinshu (Shinano), Koshu (Kai) and Bushu (Musashi). It is 8,111 feet above sea level. Its streams form a big river called the Chikuma, which runs through the Province of Shinano. This is the highest mountain in inner Chichibu

The Karisaka pass is on a mountain standing between the Province of Musashi and Kai and is 6,869 feet above sea level.

Kumotori-yama is in the Provinces of Musashi and Kai and is 6,605 feet above sea level. There is a shrine on it, which is known as the sanctuary of the Mitsumine Shrine.

Other mountains, about 6,000 feet above sea level, are Kokushi-dake, Daido-zan; Okusenjo-zan, Kinbu-zan and Daibosatsu-toge.

Rugged beauty is typified by these lofty mountains as they soar above the clouds on the boundaries of the five provinces.

Buko-zan is noted for its stalactite grotto, which is only 3 feet in diameter at the entrance, but inside allows a man to walk upright. It is pitch dark inside and a light is necessary. The stalactties resemble Buddhistic images and furniturne. The mountain is of limestone, the entire quarrying of which it is estimated would yield 2,200,000,000 yen.

The Chichibu mountains are geographically independent and are most valuable geologically. A certain foreign geologist was greatly struck by their value and said they form a unique natural geological school. There have often been controversies over their places in geology between foreign and Japanese scholars. Chichibu is a great paleozoic rocky stratum, 15,000 metres in thickness, deposited on the protozoic stratum.

Among the rivers, the Ara-kawa is worthy of first mention. It flows from Mt. Shinzawa, a mountain west of Odaki-mura, Chichibu. Its upper reaches flow between sheer cliffs, of which the most noted are "Zo-ga-hana" (Elephant Trunk), "Eboshi-iwa" (Headdress Rock) and "Manju-iwa" (Bun Rock). This section is Nagatoro, famous for its fine scenery.

It is 2 "cho" from Hotosan Station on the Chichibu Railway to Nagotoro. In the clear water of the Ara-kawa stand strange rocks, at the Fujidana-fuchi, a pool. It presents a unique view. The place is known as the Sekiheki of Chichibu after a famous scene of the same name in the upper part of the Yangtze River. It covers a distance of about 13 "cho" from Kodaki to Okawarase. On the opposite side is a mountain pass called Hamoye, a wall-like cliff, 100 feet high. At its foot lies a blue abyss, and waterfalls add to the fine view. The water is as calm as if it were a mirror. The place is also called Hachidan-ga-fuchi (the Abyss of Eight Acts), which means that a boat passing through this abyss takes as long a time as required for singing eight acts of the Joruri ballad-drama.

The rocks are mica-schists or chlorites. There are silver gray and shine in the sun light. There are forty-eight marshes among the rocks. Some rocks are so flat and big that 100 men can sit one and other rocks projecting upward like an umbrella can accommodate tens of men under them. The scenery is particularly fine in the autumn, when the ivies mantling the cliffs are tinged with burning red.

In the summer, it is very interesting to fish for "ayu" at Nagatoro. There is a fine run down the river for a distance of 3 "ri" from Nagatoro to Yorii by boat, viewing the diverse views on both sides of the river.

Another noted river having its source in Chichibu is the Kanna, which starts in a ravine between the Provinces of Shinano, Kozuke and Musashi, and runs through the latter two Provinces. The most famous scene on the river is Sanbaseki, which refers to three stones resembling Buddhist images, among many

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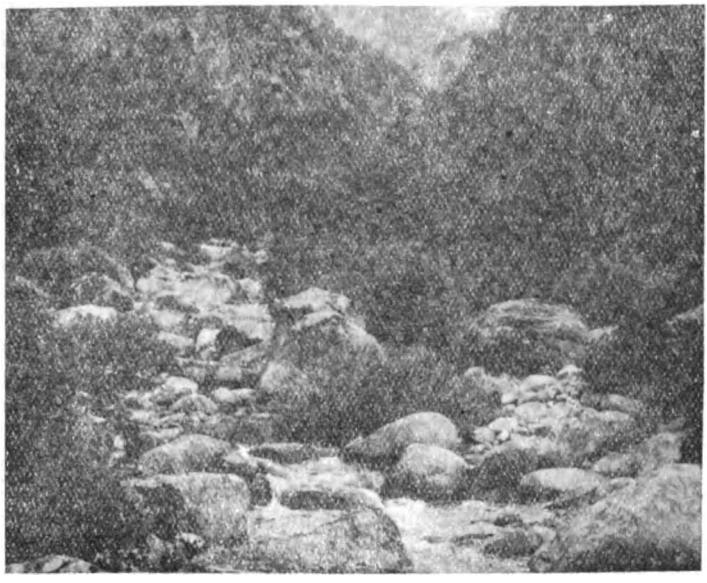
rocks in the river.

The Iruma is another big river flowing out of the same mountains. It runs at first north-east and then turns to the south-west. Its course is quite different from the other rivers in the neighbourhood, which run south into the Pacific Ocean.

In Chichibu, there are thirty-four places of pilgrimage. The Emperor Shomu caused the Priest Gyoki to found the Kokubun-ji temples in the various provinces. When the famous priest came to Chichibu, he conceived it to be specially connected with Kwannon (the Goddess of Mercy) and himself carved a Buddhist image, which was placed in a newly built temple. About 270 years later, Priest Shoku aware of the importance of Chichibu as a place sacred to Kwannon, sent Gentsu, one of his disciples, to repair the temple. This was done, and it was then that the thirty-four places of pilgrimage were chosen, according to tradition.



River Ara, Chichibu

Of the shrines and temples in Chichibu, the most famous is the Chichibu Shrine, in Omiya-machi, a little south-east from the centre of Chichibu. This town is on the east bank of the Ara-kawa and is surrounded by big mountains. It is in hollow of Chichibu. The name was derived from the fact that the big shrine ("o-miya") exists there. The shrine is dedicated to Chichibuhiko-no-mikoto, the Governor of Chichibu, and Yaiaboshikane-no-mikoto, his ancestor. In the Tengyo-era, Muraoka Yoshibumi enshrined in it Myoken-Bosatsu, whose temple was then in Hanazono-mura, Gumma-gori, Kozuke Province, as he obtained a good omen from it while fighting Taira-no-Masakado. The shrine is noted for its time-honoured rice-planting festival held every year on February 3 from ancient times, at which is given a performance representing the whole process of rice cultivation from seedling planting to gathering. On June 15, the "mikoshi" of the Chichibu Shrine and the Myoken Temple is brought out to the Ara River by the young men, in a festival called "mikoshi-arai" (washing the "mikoshi"). Another festival is held on the night of September 3, when the "mikoshi" is carried up a hill about 10 "cho" from the shrine, by thousands of believers, carrying paper lanterns, which illuminate the place as brightly as if it were day

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and the people dance before the "mikoshi," and conduct rites.

A high Buddhist priest called Tenno-Hijiri once came to Haguro Mountain in the Province of Dewa, and threw in the air the Praguna-sutra praying to Buddha to designate a place to eternally reside in. He saw the sacred book fly far away to the south and alight on the top of Agano Mountain. Accordingly, the priest came to the mountain to take up his abode there. He found there a devil, who seeing the unwelcome guest, set fire to the mountain, in spiriting himself by drinking sake. Fanned by a gale the flames spread, covering the whole mountain and enveloping the priest, who was about to be burnt to death, when a miraculous torrent of rain came down and extinguished the fire. The priest, who was burnt in the hip, stayed a little on the mountain side to treat the wound and then went to the top, where he found the sacred book. This book he put in a stone box. He lived on the mountain for 180 years. When he died he left a message for the people that his spirit would long stay there, guarding against fires and healing those suffering from disease in the lower part of the hipe and praying to him for help. He wished every body on the mountain to refrain from drinking sake, which had invigorated the devil that attacked him, and he promised to fulfil any abstainer's wishes. The natives enshrined him in the Neno-gongen, which is also called the Tenryu-ji. The temple grounds are wooded with big cedar trees, of which the two biggest ones are considered to be unequalled in size in the Kwanto District, each measuring 30 feet in diameter.

The Taiyo-ji is on Ohinata Mountain, Otaki-mura, Chichibu-gori. It is known as the Koya Temple of the Kwanto District, and belongs to the Kenchoji Temple of Kamakura. It was founded by Priest Ken-nichi, the founder of the Kenchoji Temple, Kamakura. He was the third son of the Emperor Gosaga. He believed in Buddhism from his childhood and entered the priesthood at the age of 16, in which he at last attained the highest perception. He had over 1,000 disciples at the time of his death. The ablest was Muso-kokushi, to whom he entrusted the management of his temple affairs he himself making a round of visits to inaccessible mountains. When he came to Chichibu and heard a "buppo-cho" (a birds singing, he was so pleased that he selected the place as his abode in his last years. He died on the mountain in the fifth year of Showa. His hermitage was converted later into the present big temple by the village people. The temple formerly thrived, but it declined afterwards, until there are at present few visitors. Its two Deva Kings are believed to be made by the famous Unkei.

Among the most important products of Chichibu, are the giant woods, with trees uncut for thousands of years. According to Dr. Honda, Professor in the Tokyo Imperial University, they contain many trees of the temperate zone, such as "kashi," pine, red pine, cedar, etc. There are several organizations carrying on affore-station to prevent floods and damage to the fields in the foot hills.

Chichibu silk, popularly known as "Chichibu-meisen," is extensively in demand among the Japanese as a cloth for practical use. It is unknown when the fabric began to be made. The weaving was perhaps taught to the people by the Governor in the reign of the Emperor Keiko (71-131) It is put out so largely that it claims an important position among the silk tissues produced in Japan.

Limestone exists in inexhaustible quantities, Mount Buko being formed entirely of it, as described at the beginning of the article.

"Chichibu-beni" is an alpine plant growing in the district. Its flowers change colour, when it is transplanted to another place, and it is always in demand from Tokyo, Osaka and other places.

The district yields different kinds of minerals.

Chichibu is noted for having produced many brave warriors, perhaps under the inspiration of its mysterious and primi-

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tive waters and mountains. These warriors include Hatakeyama Shigetada, the right-hand man of Minamoto-no-Yoritomo, who was greatly interested in the up building of the Kamakura Government under his master. The Kodamato of Chichibu, a company led by him, was the bravest of the brave Kamakura men.

Though such an interesting place as Chichibu is at the comparatively short distance to be visited by one day trip from Tokyo, its depths are unfrequented by human beings. Its recesses are very secluded and its people are very simple and honest.

There was once a man called Asami Gohei among the people of Chichibu, who was relied upon by the simple folks as their leader in the funeral, marriage and other rites and celebrations, in which they copied his conduct. One day, some of them were invited to a celebration, and went led by Asami as usual. In the house where the celebration was held the leader knocked his head against the unusually low doorframe, by mistake, and this was followed by all those coming after him, as if it were the proper thing to do. At the banquet, Asami inadvertently dropped a potato on the dinning table. His followers did not fail also to drop one. Seeing this, Asami was ashamed and cast a glance on his neighbour to sign to him not to imitate him. Alas! The man cast a similar glance on his own neighbour, and the gesture went all around the room. Quaint incidents such as this occured only thirty years ago.

ENGLISH TRANSLATION OF THE "KOGOSHI"

The Kojiki, the Nihongi and the Kogoshui, these three are indispensable material for the study of old Japanese history and religion. The former two have been already translated into excellent English, by Professor B. H. Chamberlein and W. G. Aston respectively. The later is translation into German in 1919 by Professor Florenz. An English translation of the Kogoshui has been undertaken by Dr. Genchi Kato, a professor of the Tokyo Imperial University and Dr. Hikoshiro Hoshino, professor of the Hosei College in Tokyo for the past three or four years under auspices of the Meiji Japan Society. Recently, this undertaking has received the help of funds from the Keimei-kai, the letter encourage undertakings in scholars' study, research invention etc. with monetary support, and thus the English version will be brought to light shortly.

The contents of the book as follows:

Part I. Introductory notes by the translators.
- a. The aim and object of the book.
- b. The historical value of the book critcized.
- c. The date of the book Kogoshui examined.
- d. The text and its commentaries.
- e. The book Kogoshui written in a conservative spirit against the then over whelming influence of Chinese culture.

Part II. Gleaning from ancient stories by Imibe-no-Hironari.

Part III. Notes.

Part. IV. Bibliography.

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Yeitai Bridge, after the Catastrophe

Barrack buildings in Nihonbashi, showing the revival of the capital

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TRADE WITH THE SOUTH SEAS

JAPAN'S trade with the South Seas made rapid development since the European War, due no doubt to the Japanese goods taking the place of the European products, the supply of which was stopped upon the outbreak of the war, and also to the increase of raw materials from there to Japan to supply to her industry.

Since the economic crisis, however, both the import and export trade has been declining and shows no prospects of prompt improvement. The good exported are sundries for daily use for the most part, and these Japanese goods can meet European and American competition, except for a few kinds.

The following table shows Japan's export and import trade with the Dutch-Indies, the Straits Settlements, the Philippines, Siam and the French Indies since 1912 :—

(*In Thousands of Yen.*)

Year.	Exports.	Imports.	Balance.	Proportion to the Total Export or Import Trade. Exports. Per cent.	Imports. Per cent.
1912	20,454	43,239	22,785 Import	3.9	7.0
1913	23,662	90,733	67,071 „	3.7	12.4
1914	22,743	52,728	29,895 „	3 9	8.9
1915	30,261	35,469	5,208 „	4.3	6.7
1916	51,346	43,416	7,930 Export	4.6	5.8
1917	87,109	59,364	27,745 „	5.4	5.9
1918	153,490	156,735	3,245 Import	7.8	9.4
1919	110,685	263,322	152,637 „	5.3	12.1
1920	184,994	126,032	58,962 Export	9.5	5.4
1921	97,545	142,743	45,198 Import	7.8	8.9
1922	93,210	146,398	53,188 „	5.7	7.7
1st Half, 1923	45,014	56.959	11,945 „	6.3	5.1
„ „ 1922	47,324	79.721	32,397 „	6.4	7.2
„ „ 1921	51,911	53,788	1,877 „	9.0	6.7

From the above figures, it may be seen that Japan's trade with South Sea countries has always balanced against us; yet development, the export trade was more remarkable than the import trade, which means a proportionate cultivation of the market for Japanese goods.

The export trade gradually increased in its proportion to the whole export of the country, or from 4 per cent. before the war to about 10 per cent. in 1920, although it fell off afterwards to about 6 per cent. in the first half of 1923, which means an enhancement by 50 per cent. over the rate before the war.

As to the import trade it underwent severe alterations on account of great changes in the importation of rice, and was not elevated in any way, it being 7 or 8 per cent. in proportion to the total imports recently as before the war. Especially, the percentage fell off greatly this year, for the first half of which, it was only 5 per cent.

This gives an idea of the considerable effect the condition of our trade with South Sea countries has on our foreign trade. In 1922, our foreign trade with the six continents improved markedly, but the recovery with Asia was not so great as elsewhere despite the great increase in the Chinese trade, which is ascribed to the dullness of the South Seas trade.

The Dutch-Indies are the most important of the South Sea countries interested in by our traders, taking one-half of our total South Sea trade. Before the war, Japan's export to those islands amounted yearly to ¥4,000,000 or ¥5,000,000, which was less than with the Straits Settlements and the Philippines, and the import trade stood at about ¥20,000,000 only one-third of the total with South Sea countries. During the European War, however, both rose remarkably, or to ¥50,000,000 for the export trade and to ¥70,000,000 for the import trade, going to the head of the list of all South Sea countries.

The following table shows Japan's

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trade with the Dutch Indies since 1912 : —

(*In Thousands of Yen.*)

Year.	Exports.	Imports.	Balance.
1912	4,343	19,063	14,720 Import
1913	5,148	37,389	32,241 „
1914	5,479	22,024	16,545 „
1915	8,437	16,312	7,875 „
1916	17,418	14,228	3,190 Export
1917	36,245	17,333	18,912 „
1918	71,676	48,837	22,839 „
1919	57,354	65,522	8,168 Import
1920	107,225	68,628	38,557 Export
1921	54,204	70,427	16,223 Import
1922	47,400	71,757	24,357 „
1st Half, 1923	21,878	28,231	6,353 „
„ „ 1922	23,879	31,358	7,479 „
„ „ 1921	30,339	24,436	5,903 Export

As the above table shows, Japan's import trade with the Dutch-Indies generally exceeded the export trade. During the war, the exports exceeded the imports, which is ascribable to the temporary increase of Japanese supplies in place of foreign countries. Since then, the proportion to the total export trade decreased yearly ; yet it was kept up at 2.9 per cent. for 1922 as against 0.8 per cent. for 1913. It is noteworthy, however, that the import trade has steadily increased contrary to the gradual decrease of the export trade.

The following table shows the principal exports and imports of Japan to and from the Dutch-Indies for the past three years :—

(*In Thousands of Yen.*)

	1923.	1922.	1921.
Principal Exports :			
Cotton Fabrics	9,036	9,711	14,047
Potteries	1,534	1,783	1,505
Tyres	837	1,131	840
Matches	694	1,369	906
Glass Ware	419	440	490
Hosiery	407	448	657
Cotton Yarns	416	233	81
Silk Fabrics	387	564	742
Coal	344	207	589
Iron Ware	331	266	182
Umbrellas	198	177	212
Hats and Caps	194	261	239
Lamps, etc,	137	162	173
Toys	121	104	125
Timber	83	207	189
Buttons	78	126	125
Paper	95	134	204
Cement	43	306	737
Principal Imports :			
Sugar	13,891	17,484	14,070
Kerosene Oil	704	1,464	1,476
Timber	227	200	323
Raw Cotton	148	287	173
Oil Materials	0	172	39

This trade was nearly entirely with Java, and trade with other parts of the Dutch-Indies was insignificant. As may be seen from the table, the chief exports are cotton fabrics, potteries, rubber tyres, matches, etc. while imports are mainly sugar and kerosene oil, the latter considerably diminished among the exports, which is the chief reason for the recent inactivity of Japan's export trade with the Dutch-Indies.

The Straits Settlements have a good purchasing capacity and stood foremost of which has been brought in increased quantities of late from Sumatra and Borneo. Of the exports, cotton fabrics, potteries and iron ware came to hold their present important position since the war. Lately, matches, silk fabrics, glass ware, electric lamps and other sundries have

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among the other South Sea countries in the import trade with Japan.

The following table displays Japan's export and import trade with the Straits since 1912 :—

(*In Thousands of Yen.*)

Year.	Export Trade.	Import Trade.	Balance.
1912	8,891	4,720	4,141 Export
1913	10,141	5,205	4,936 „
1914	9,129	4,090	5,039 „
1915	12,639	5,355	7,284 „
1916	18,458	10,737	7,721 „
1917	28,023	15,050	12,973 „
1918	42,208	29,323	12,885 „
1919	29,844	28,209	1,635 „
1920	35,749	17,137	18,612 „
1921	21,745	23,835	2,090 Import
1922	21,341	18,810	2,531 Export
1st Half, 1923	11,444	11,684	240 Import
„ „ 1922	11,117	9,795	1,322 Export
„ „ 1921	11,045	12,990	1,945 Import

Contrary to the Dutch-Indies, the export trade with the Straits Settlements is nearly always in excess of the import trade, although both trades have been on the decline for 8 or 9 years. Moreover, the export trade has been much behind the import trade in progress, and imports may come to exceed the export trade.

The following table gives the principal goods to and from Japan for May, 1921, 1922 and 1923 :—

(*In Thousands of Yen.*)

	1923.	1922.	1921.
Exports :			
Cotton Fabrics	2,740	2,728	1,575
Coal	749	2,305	4,382
Timber	635	45	487
Matches	550	710	383
Earthen and Porcelain Wares	460	250	167
Tyres	398	160	63
Iron Manufactures	367	214	186
Hosiery	251	131	102
Blankets	213	150	84
Glass Ware	208	130	76
Paper	186	219	114
Silk Fabrics	162	257	304
Marine Products	162	134	86
Beer	77	59	71
Lamps	122	62	112
Toys	124	72	17
Principal Imports :			
Crude Rubber	6,168	4,709	7,617
Ores	1,016	1,179	702
Raw Cotton	232	357	473
Leather	227	7	154
Lead	0	169	0

Like the Dutch-Indies, cotton fabrics come first in the exports from Japan to the Straits Settlements, and matches, tyres, earthen and porcelain wares, timber and coal are also principal exports from Japan, the timber being chiefly railway sleepers and the coal mainly Kyushu coal for bunkers.

Singapore being the centre of the Oriental steamship lanes, its yearly supply of coal comes to an enormous amount. During the war, this coal supply was monopolized by Japan, but the amount has greatly diminished of late years due to the revival of the coal trade from South Africa and Australia. Japanese coal it is feared will fall off in these circumstances, as it is comparatively dear.

On the other hand, iron manufactures, blankets, hosiery, glass ware, etc. are increasing steadily while paper, silk fabrics, etc. are not so increasing. It is satisfactory that the export trade shows indications of an increase, though that with the Dutch-Indies has decreased this year.

Japan's import trade for the first half of this year rose 20 per cent. over the same interval, 1922. Crude rubber is at the

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head of the list. This year, the volume has improved not a little. Other chief goods coming from the Straits are ores (chiefly gold and silver), leather, lead, etc., the importation of which has been very in active of late, as the various industries consuming these goods have been declining.

Japan's trade with Philippines has shown a decrease of late; yet it is nearly thrice as much as the pre-war figures.

The following table exhibits the figures since 1912 :—

(*In Thousands of Yen.*)

Year.	Exports.	Imports.	Balance.
1912	5,535	5,276	259 Export
1913	6,283	7,647	1,364 Import
1914	6,769	7,389	620 „
1915	7,771	7,308	463 Export
1916	11,490	9,466	2,024 „
1917	16,868	15,334	1,534 „
1918	23,500	17,438	6,062 „
1919	18,556	15,530	3,026 „
1920	34,376	16,404	17,972 „
1921	17,921	18,160	239 Import
1922	17,773	15,378	2,395 Export
1st Half, 1923	9,043	8,191	852 „
„ „ 1922	9,208	7,223	1,985 „
„ „ 1921	9,082	8,042	1,040 „

Japan's export trade with the Philippines has been steadily in excess of the import trade.

The following are the principal exports and imports from and into Japan :—

(*In Thousands of Yen.*)

	1923.	1922.	1921.
Principal Exports :			
Cotton Fabrics	2,445	1,520	1,939
Hosiery	1,095	1,028	882
Coal	574	1,282	1,412
Cotton Yarns	399	435	194
Iron Manufactures	323	155	105
Earthern and Porcelain Wares	261	188	107
Cement	257	605	210
Matches	218	270	215
Silk Fabrics	196	205	278
Glass Ware	168	145	40
Paper	113	180	102
Principal Imports :			
Hemp	4,355	3,231	2,382
Sugar	1,780	2,371	3,928

The exports from Japan to the Philippines are headed by cotton yarn fabrics, followed by hosiery, coal and cotton yarn. Coal, matches and silk fabrics have been decreasing of late. Iron manufactures and earthern and porcelain wares are most active at present.

Of the imports, Manila hemp comes first and sugar next. The latter has remarkably diminished of late years, while the former has been on the increase. Japan has the most suitable climate for the production of hemp braids, which are made of raw materials from the Philippines, chiefly is Niigata Prefecture, for exportation to foreign countries.

As to Siam and the French-Indies, they are not so developed as other parts of the South Seas and naturally, their trade connections with Japan are proportionately less than the rest. Yet Japan takes the chief part of the rice from these places, from which Japan imports an amount nearly equal to that from the Dutch-Indies. During May, 1921, 1922 and 1923, Japan's trade with Siam and French Indies was as follows:—

(*In Thousands of Yen.*)

	1923.	1922.	1921.
Principal Imports :			
Siam :			
Rice	2,880	17,050	1,855
Timber	667	309	490
French-Indies :			
Rice	1,323	10,722	3,050
Coal	1,256	1,129	1,320
Salt	0	584	0
Principal Exports :			
Siam :			
Cotton Fabrics	661	544	131

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JAPANESE NUMBERS

THE USE OF NUMERICAL CATEGORIES

Part 1.

The following is the text of the lecture on Japanese numbers delivered before the Asiatic Society in Tokyo on May 9th by Prof. Ernest Wilson Clement :—

WE are all more or less familiar with the frequent use of numbers in the Japanese vocabulary, particularly in the names of places and persons. Of course, even in the West numbers are often used in the names of places, but they are seldom employed in the names of persons; and we have special numerical phrases, like "Forty-niners," to indicate the gold-seekers of 1849 in California. But the use of numbers in Japan in particular and in the Orient in general, is very much more pervasive and has led to the establishment of many "numerical categories" (The use of such categories in Buddhism alone is a subject by itself.) We may think that the frequent use of numbers in Japanese words and phrases is not a matter of importance; but, if we give the subject more than a superficial view, we shall find that usually, as is supposed to be the case with "Postum," "there's a reason," a really interesting and instructive reason.

I have been studying this subject for many years and have gradually accumulated a great mass of material, which I am slowly analysing and classifying. I have enough material for a volume; but I am planning now merely to open up my sample case and show you some specimens, which may serve to illustrate the most striking or the most important phases of the topic. Perhaps the most convenient way is to take the numbers in order, and deduce the reasons and rules from the concrete examples.

ZERO.

Theoretically, we should begin with "zero," but we pass that by with merely mentioning the fact that, while *rei* is the technical word for "zero," as in the word *reiten* ("zero-mark"), with which students dislike to be familiar practically, the idea of "zero" is very generally expressed by the negative prefix *bu*, or *fu*, or *mu*, as in *buji*, which literally means "no-thing"; in *muryo* ("no charge"), and in *fu-ji*, "no-second (like it), peerless."

FRACTIONS.

The fractions of less value than one are not without interest but may be passed over with brief reference. *Shibu-ichi* (four-parts-one), meaning "one quarter," is commonly used of an alloy of one part silver to three parts copper. And in banking *shibu* (4 p.c.) is literally a matter of interest! "Half" (*han, ham*) yields many examples, of which we stop to quote only half a dozen :—*han-juku, hanjiku*, meaning literally "half-ripe." but used also for a "half-boiled," or "soft-boiled," egg; *hanshi* ("half-paper,") which we all find very convenient for a great variety of uses; *hanto* (half-island") for "peninsula"; *han-eri* ("half-collar") for a woman's neckerchief; *han-to-nei* ("half transparent") for "translucent"; and *hammen-gaku* ("half-faced learning"), one-sided learning, which all students of Japanese should avoid.

And here I take the liberty of introducing a mixed number containing *han*, *hachi-ri han*, eight *ri* (and a) half. It is a punning colloquial name for the sweet potato among those who think that vegetable is not so good as the chestnut (*kuri*), *kuri yori* ("chestnut than [less], or *ku-ri yori*, ("nine, *ri* than [less]").

Another mixed number which may as well come in here is *yo-jo-han* (for mats and a half), the name of a small room, used especially in connection with the very formal tea-ceremony (*cha-no-yu*). And *mi-kudari-han* ("three lines and a half") is a literal description of a letter of divorce.

ONE

When we consider "one," the exhibit is truly wonderful! At the very outset,

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we must keep in mind that we shall find "one" represented, not only by *ichi* or *itsu* but (in composition) by *ik, it, is, it;* not only by *hitotsu*, but also by *hito, hita, hi;* and also indirectly by such expressions as *kazu* (number), *hajime* (beginning), *hatsu* (outset), *sho* (first), *g(w)an, gen* (origin), *cho* (long), *ta* (great). If we follow this list backwards, we find first Taro for the eldest son, as in Urashima Taro, although sometimes it means only "son" and may have even a numerical prefix (*Ichitaro, Shichitaro*) to indicate the real rank in the family. We find also *Taro-zuki* as a name for the "first moon" (*tsuki*), or January! *Cho*, meaning literally "long," or "head," is seen in *chonan* (eldest son). *Gen* appears in *Kigen-setsu*, the name of the festival that falls on February 11, in commemoration of the origin of the Empire, reputed to have been in 660 B.C.; and *g(w)an* in *g(w)anjitsu* (first day), *g(w)annen* (first year), as *sho* (true) is seen in *shogatsu* (first month). And I have come across a man whose given name is, *sho-to-ku*, "first-ten-nine," probably because he was born on January 19th. *Hatsu* (also pronounced *sho*) is in such words as *saisho* (very first), *shoho* (first steps, or primer), *hatsuni* (first goods) delivered in the New Year. *Hajime*, written either with the numeral for "one" or with the ideograph for *moto* ("origin"), is a common given name. *Kazu* (number) usually written with the numeral, is very common as a given name for the eldest son; and in one case it appeared with *ichi* (pronounced probably *Kazu-ichi*), and both parts were written with the numerals. *Ichi* and *hitotsu*, in the various forms indicated above, appear constantly in names of persons and places and in both the spoken and the written language, but sometimes only in the written ideograph. For example, the common word *chotto* may be written as *issun* (one inch, one moment) and *issunboshi* (one inch priest) is the Japanese word for dwarf, pigmy, Tom Thumb.

It is rather interesting to note that, had a certain American novelist lived in Japan, he might have led his "Trail of the Lonesome Pine" to and from an *Ippon-matsu* ("One piece pine") in either Azabu, Tokyo, not far from the Canadian Methodist Girls' School, or in Kanagawa near the Baptist Girls' School. (And in Azabu may be found also *Roppongi*, or Six Trees; while, way up in the northern part of this main island, is a famous palace known as *Sambongi*, or Three Trees). Moreover, island of *Ippon-matsu*, we may find *Hitotsu-matsu*, like *Hitotsu-bashi, Hitotsu-yanagi*, etc.

Other common numerical names in this category are Ichinotani, Ichinose, Ichinoseki, Ichino(y)e, Ichijo, Ichinomiya, Ichinohe. The last mentioned which is the first of a series running up at least to Kunohe, is suggestive historically of the time when it was necessary to erect gates (*he*, as in "Kobe"), or barriers, against the incursions of the Ainu (?) from the north. Ichinomiya suggests Ninomiya and Sannomiya, each the name of both places and persons. Moreover, Ichijo is suggestive of a series of name of places in Kyoto and of princely personages. Residents of Tokyo, especially of Kojimachi, are familiar with the various numbered sections of Bancho; and over in Azabu is a Juban-dori (Tenth Street). Those in Kojimachi probably, and the one in Azabu possibly, indicated the locations of the different bands of guards around the castle of Yedo. And when I was living in Roku Bancho, I learned of the existence of an organisation known as Ichi-Roku-Kai, composed of residents of Ichi Bancho and Roku Bancho. But sometimes *ichi-roku* means "one(s) and "six(s)," or "one plus six" (or seven), as in the case of a Koishikawa store, called Ichi-roku Shokai (or Shichi Shokai), which, in a weak camouflage, which is a good pun, advertises the fact that it is not above the business of a pawn-broker (*shichiya*)! And it is possible that Ichiroku Ginko is a bank which is really a pawn-broking establishment. In closing up the "one" category, we may quote a few proverbs in which the number figures. *Ittoku, isshitsu* is simply "one gain, one loss," which expresses a more exact balance,

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or compensation, than our version that there is "no great loss without some small gain," although we do also talk about "no rose without a thorn." *Ikkyo, ryotoku* ("one effort, two gains") is the same as our "killing two birds with one stone." *Ichiyo aki wo shiru*, or "one leaf (falling), one knows the autumn" is the opposite idea from "one swallow does not make a summer." "*Bushi no ichigon* ("The knight's one word") indicated his sincerity and faithfulness. But when the modern orator begins with *Tada ichigon wo moshiagemasho* ("just one word I shall speak"), beware of intepreting that "one word" mathematically! *Ichimon oshimi no hyaku shirazu* ("Begrudging one mon, not knowing a hundred") is a good equivalent of "penny wise and pound foolish." *Ichi wo shitte, ju wo shiru* ("Hearing one, knowing ten") is an equivalent of Vergil's "Ab uno disco omnes" ("From one know all"), to which, however, another Japanese proverb is a closer equivalent: *Itsu wo kiite man wo shiru* ("Hearing one, knowing ten thousand").

TWO.

When we take up "two," we must look for not only *futatsu* and *ni*, but also *futa, fu, futsu*, and also such words as *ji* (next), *ryo* (both), as in *ryo san nichi* (two or three days), sai (again), as in *saihan* (second edition), etc. And even when the figure for two is used with *ro* to indicate the second son, it is usually pronounced Jiro (next son) and not Niro. That avoidance of Niro, however, seems to have no special connection with the old Roman "hero" (?) Fujiro and Fujio ("no second") are sometimes used, apparently with the meaning "single," "only." Those who buy groceries at Fujiya may be glad to know that there is "no second" shop like it! This number is not used for girls, because O-Ni would sound like *oni* (devil)! Futaba (two leaves) is quite common; and it may refer to the motor-cycle shop near Tame-ike or to the Catholic Girls' School near Yotsuya Gate. I need only mention the name of Ninomiya Sontoku, the great ethico-economist, practical idealist, or Japanese Benjamin Franklin. A student in one of my classes this past year answered to the family name Nikaido (Second-story-hall), which was also the name of a girl in the class of 1916 in a Bible School. Once I discovered a motorman with a given name written with the numerals "two-two-two," probably pronounced Fujiji, which proved altogether too-too-too difficult to decipher! When ladies go shopping for *habutae*, if makes no special difference to them that the name means "feather-twofold" (*futae*). *Futagokoro* (two hearts) naturally means "duplicity." And a variant about the sincerity of the knight is expressed by *ni-gon nashi* ("two words are not"). The word *jin* (or *nin*), meaning "human (?)" is written with the characters for "man" and for "two."

THREE

When we come to "three," we have not only *mitsu* and *san*, but also *mi, mik, sa*, etc., as well as *so* and *zo*. We are all familiar with Mitsui (or Mii), Mitsuhashi (or Mihashi), Mitsuki (or Miki), Mishima, or Mi(no)-wa, Mita (or Sanda, as in the case of a town on the way to Arima), Mikawa, Mitsukoshi and many others. The origin of the last may be interesting to shoppers. The store used to be called Echigoya, because it was started in the province of Echigo, one of three province containing the character Echi, which is found also in Echizen, Etchigo. Echi equals *koshi*, which means "passing-over," so that Mitsukoshi is really "three passes." *Mikuni* is a common name for a mountain or a pass, especially if it really touches "three province." Saburo means "third son," but, in the case of a friend of mine, it was given because he was the third child, though, as first son, he might have been called Ichiro or Taro. Mi-yo-shichi (3, 4, 7 or 3 plus 4 equal 7) is a good name for a girl; Mi-sa(n)-go (3, 3, 5) has also been used. Mike-neko (Three-coloured cat) is applied to a tortoise-shell cat.

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Sansuke is the title of the bath-house attendant who rubs the backs of the bathers. You doubtless know that the *samisen* is literally a "three-stringed" instrument. Mik(k)a-zuki, or "third-day moon," refers to the new moon, which always became "new" on the first day of the month (o.c.). The ideographs for "three branches" are usually pronounced "saegusa" in a name, although I have just had a pupil who pronounced it literally Mi-yeda. They are also pronounced Sanshi, as in the proverb, *Hato ni sanshi no rei ari*, or „The dove sits three branches below its parents" (an example of filial piety). Sansei "Three Reflections" (upon one's self) is an old Chinese proverbial phrase, which has been reproduced in the name of a well-known bookstore (Sanseido) at the foot of Suruga Dai. "What happens twice will happen thrice" is expressed by *nido aru koto wa sando aru*, and a variant of that is *hitotsu aru, mitsu aru* ("if there is one, there will be three"), which also has a familiar sound. And while a cat will forget in three days the kindnesses of three years, a dog will remember for three years the kindnesses of three days.

FOUR

Four is commonly *shi* or *yotsu*, but also *yo*, *yok*, *yom*, *yot*. On the other hand, in many cases, *shi* is avoided because it has the same sound as the word for "death." It is also avoided in calling telephone numbers because it may be confused with *shichi* (seven, for both of which *yo* (*n*) and *nana* are used). Shiro is, of course, the fourth son; and Sanshiro is sometimes seen, but presents difficulties in the matter of interpretation. The island of Shikoku was so called because it contained "four provinces" (Awa, Sanuki, Iyo and Tosa). Near Nagoya is an open port called Yokkaichi (Fourth Day Market), a name which, like Futsukaichi, Mikkaichi, and others indicated the market days (o.c.) *Shiho* (Four sides) is, of course, very common, in phrases like Shihohai (Four Directions' Warship) on January 1st and *shihohachimen* (four sides, eight faces), which is a still more emphatic way of expressing "all directions." It is also pronounced *yomo* and has an indefinite meaning. *Yottari* is the common expression for "four person" (like *hitori* for "one person" and *futari* for "two person"). *Shikai* (Four Seas) very often means the whole country or even the whole world. *Shikaku* (four angles) is used not only mathematically, but also figuratively, in *shikakubattahito*, to mean an angular, or punctilious man!

FIVE

Now we come to *go*, or *gu*, or *itsutsu*, often abbreviated to *itsu*, or *i*. Of course, Goro is a very common name for the "fifth son"; and there is a kind of woven stuff called *Goromaru*. *Go* is used in combination with *kuro* to make Gokuro, the name of an actor, who was so called as a pun to indicate his painstaking efforts! And I presume that some of you have made purchases at Goshado, a shop at the foot of Suruga Dai. That name may come from the old phrase, *itsutsu no kuruma*, used of a large library, so large that it took "five carts" to carry it. *Go* is used in connection with *ni* to form Goni Shokai, which, like the Ichi-roku Shokai, already mentioned, means "5 puls 2 store," or *shichiya*, or pawnshop. *Go* appears again in the phrase *goshichi-nichi*, which means the five times seven day, or 35th day, one of several days, multiples of seven, which are mourning days in Buddhism. You are all familiar with the "Five Festivals" (*Go-Sekku*), one of which, the Boy's Festival, falls on the fifth day of the fifth month. You may not be so familiar with the fact that the common word for "bore," "nuisance," may be written with the characters for "fifth-month-fly." I presume that you all like *gomoku-sushi*, originally composed of five ingredients; and that you have played *gomoku-narabe* (five in a row). Our proverb about "killing two birds with one stone" is weak, for here they "kill five pigs with one shot." And our "twos and threes" become "threes, fives" (*san-san, go-go*). A

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gorin-gakko is, of course, a very cheap school.

SIX

Six is represented in Japanese by *mutsu, mu, mui, rou, rok, rop* and *riku.* The last mentioned is common in composition, for instance, in *rikugo* (six boundaries of the universe), so that the word means "universe." It is also the name of a magazine, *Rikugo Zasshi.* The Japanese game resembling backgammon or parchese is called *sugoroku;* but why, I don't know. There is, or was, a society of scholars, who started it in 1873, the six years of the Meiji Era, and called it *Mei-roku-sha.* The humble tomato also belongs in this category; for, while it is commonly called *akanasu* (red eggplant), the Chinese ideographs read "six month persimmon." The form *mui* appears in *muika* (sixth day), which figures in the proverb *muika no ayame, toka no kiku* ("the iris of the sixth day, the chrysanthemum of the tenth day")—which means "the day after the fair," or one day late, because the iris is the flower of the festival on the fifth day of the fifth month, and the chrysanthemum of that on the ninth day of the ninth month. The word *yuki* (snow) is sometimes written with the characters for "six blossom." *Roku* is quite common at the end of a given name (like Soroku); it is sometimes used as a nickname, as in *Yadoroku* (husband) and in the colloqual *zuburoku* for "dead-drunk." And it is far from easy to recognize *muzukashi (k)i* (difficult), that it is really *mutsu-ka-shi(k)i,* six in a row! And Buddhism presents *rokkon* "six roots," or six organs of sense, in the eyes, the ears, nose, tongue, body and mind.

SEVEN

Seven (*shichi, nanatsu, nan, nana, nano*) presents us with several interesting examples. The turkey is *shichimenchyo* (several faced bird); and *shichimendoku-sai* and *shichimutsukashii* are naturally "complicated" and "tedious." The *shichirin,* that indispensable article in heating, was so called, because originally it required only seven rin (seven-tenths of a sen) of charcoal; but it can't run on so cheap a basis in these days! The first Christian magazine in Japan was called *Shichi-ichi Zappo* (Seven-one Miscellany), because, as a weekly, it had one issue in seven days. One of the most interesting of the seven combinations is that of *shime,* or *shichi-go-san* (7, 5, 3), referring to the special rites for children of those ages. But these lucky numbers are used also in such given names as Shimeji (written 7, 5, 3, 2) Shimehachi (7, 5, 3, 8) and Shimegoro (7, 5, 3, *goro*). Of course, we must include in this category the Seven Gods of Good Fortune (*Shichi-fuku-jin*). The characters for "Seven Night" are used for Tanabata (the festival of the seventh day of the seventh month). Nana-(na)-nuka equals seven times, times seven or forty-nine days. *Nana-kusa* may be either the seventh day of the first month or the "seven grasses" of autumn. *Shippo,* name of a famous enamel ware, is literally *shichiho* (seven treasures). The proverb *nana-korobi, ya-oki* (seven falls, eight rises) reminds one of Bruce and the spider. "Higher criticism" says that this is impossible; but it must not be interpreted literally or mathematically; "eight" may come from the inclusive method of counting. Another proverb *Nakute nanakuse,* affirms that man has "at least seven peculiar habits"! And Japan has only "Seven Wonders" (*Nana-fushigi*). A given name written 7-7-7 is read *Na-na-shichi.*

EIGHT.

Eight (*yatsu, ya, hachi, hak, hap, hat*) also furnishes points of interest. Many ladies have doubtless shopped at Yagiya in Kojimachi without noticing that it is an "eight tree shop." What we call the "double cherry" is literally the "eight-fold cherry," *yae-zakura* in Japanese. And some of you may know a Japanese girl by the name of Yaye (Eight Blessings). One of the early graduates of the Baptist Girls' School in Kanagawa has a given name written with characters for Hachinen, probably pronounced Yatose, because she was born in the 8th year of Meiji (1875).

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The God of War is Hachiman (Eight Banners); and the same characters on the name of a place may be pronounced Yawata (Yahata). *Hachiningei* (Eight Persons' Art) is not an inappropriate word for "ventriloquism." One kind of Japanese flute is called *shakuhachi*, because it is made of a piece of bamboo, a *shaku* (foot) and *hachi-sun* (eight inches) long. The masterpiece of the great novelist Bakin is called *Hakkenden*, literally "Eight Dogs' Story." The famous Shotoku Taishi was given the nickname of Yatsu-mimi (Eight Ears) because he was able to listen and talk to eight persons at one time! *Hachimo(n)-ji wo fumu* ("to walk the figure eight") is the Japanese equivalent of parrot-toed, or walking with the toes in; and *hachi-jihige* is the "moustache"! Yata-garasu was an eight-footed crow figuring in Japanese mythology; and the *yata-no-kagami* is the octagonal mirror which is one of the three Imperial Treasures. The Eight Views (*Hakkei*) of Omi are famous typical views of a locality. *Hakke* means the eight diagrams used by fortune-tellers.

NINE.

Nine is represented by *kokonotsu*, *kokono*, *koko*, *ku*, *or kyu*, Such names as Kudan (Nine steps) and Kyushu (Nine provinces) are well known. I have found the characters for Kyushu in a man's name, but pronounced Kusu-o; he was doubtless born in Kyushu. Kuro is not popular as a boy's name on account of having the same sound as the word meaning "labour, toil, care." Kuhachiro (9, 8) has been found, though the reason for that combination has not been ascertained. An interesting combination is *Kuni-shi-ro* (9, 2, 4) which I am unable to interpret, except so far as to scent a pun of *kuni* (country). *Kyugyu* (literally "nine oxen") is one half of a proverb, *kyugyu no ichimo*, "one hair out of nine oxen," which indicates a very small or trifling portion. A certain student used only the figure *ku* for his name, which he pronounced *ichi-ji-ku* (one figure nine), which makes a pun on the word for fig (ichijiku).

The famous porcelain known as Kutani ware was originally baked at a village named "Nine Valleys" (Kutani). The firmament is sometimes called *kyuten*, or nine heavens. *Kuji* (nine letters) refers to nine ideographs used in incantation. *Kokonoe* ("nine fold") also means the Imperial Palace, which was originally enclosed by nine walls. *Sansankudo* ($3 \times 3 = 9$ times) refers to the custom of drinking nine cups of saké, or sipping saké nine times, at the nuptial ceremony. And *kumai* (nine pieces) has been made famous by the wail of the maid-servant, who having lost one of ten precious plates of her master's, committed suicide by throwing herself into a well, and whose ghost might be heard counting the plates, from *ichimai* up to *kumai*, with a final wail of despair. On the other hand, a laughing person chuckles *ku-ku-ku* rather than "lips in numbers"!

TEN.

Ten (*to*, *ju*, *jik*, *jis*, *jit*) is very fruitful in our line of study; but only a few examples will be enough. Jubun or ten parts (and let me add *junibun*, twelve parts) is used to mean, of course, "more than enough," or "enough and to spare." I suppose some of you have patronised the store called Jujiya (also the one called Juichiya), both on the Ginza; and that you are somewhat familiar with the section known as Jukkendana in Nihonbashi, because it is a very busy place, especially in the doll season. It goes without saying that *jujika* (cross) is extensively used in the Christian vocabulary; and *jumonji* (ten letter) is also found. Just above Atami, on the way to Hakone, is a pass known as Jikko-ku-toge, because ten provinces are said to be visible therefrom on a clear day. The same idea is elsewhere expressed by the Jisshu-ichiran-dai (Ten provinces one-glance highland). The expression is also used for a school circular. There is a plant known as *gekkitsu*, which is so fragrant that characters meaning "ten miles odour" are also employed. *Jun* is a word referring to one of three periods of ten

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days each, into which a monthy ma be divided. *Jumoku* (" ten eyes ") refers to the judgement of the multitude. *To-moji fumu* (to walk like the figure ten), is used of a drunken person. To-ka-Ebisu (Tenth Day Ebisu) refers to the tenth day of the first month (o.c.), which was dedicated to Ebisu, one of the Seven Gods of Good Fortune. And ten appears in such given names as Senjuro and Sojuro, of which the latter, the name of an actor, has been applied to a section of the Kyobashi district.

(To be continued)

Fishers and their boat, Hachijo Island

The Hand-Writing

Kagami niwa
Utsuranu hito no
Magokoro mo;
Sayaka ni miyuru
Mizuguki-no-ato.

By the Late Emperor Meiji

A Mirror can not reflect the inner man though it may reflect the outer man most clearly. But hand-writing well reflects Soul.

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AROUND THE HIBACHI

THE VIRTUE OF THE HOKEKYO

IN ancient times there was a young official in Higo Province in Kyushu.

He toiled hard from early morning to late every night. Early one morning, before dawn, he hurried to his office, busy with an urgent matter.

He was usually followed by a servant, but on this occasion he hurried on alone on horseback. From his horse to the office was a distance of only ten blocks, so he should have reached it in a short time but he could not get there after riding and riding.

Excited, he spurred on his horse, but the way became longer. He found himself at last in the midst of a boundless field. He cried, "How marvellous!" He stopped the pawing horse and looked around as far as his sight could reach. He could not call to mind when and how he had lost his way. He cried again, "How marvellous!"

He could not see in which direction to go to the office or to his house. Having no other recourse he spurred on through the endless field, without knowing where he was going. He had a long ride, covering miles and miles. At last, the sun sank and the curtain of night began to fall over the field.

He dispiritedly said, "The day has died into night and there is no shelter." He was at his wit's end and continued his rid hoping to reaeh some village. Theu he saw the roof of a house. He exclaimed, "Oh, there is a house, a dwelling house!" He was overjoyed and rushed to the building. A dim light came through a crevice, but it was still as if there was not a soul about. He said, peeping into the house, "Pardon me, is any one here. What is this locality?"

Then, a woman's voice responded, "Who is there? Come in without hesitation." The voice struck his ears with a dreadful tone. He replied in fear, "No thank you, I have lost my way in the field. I have no business in your house. Just tell me the way."

"Is that so? Wait a little while, I will go out and show you."

A woman was coming out from the interior. He intuitively felt terror-stricken and turned back his horse to run away.

"Why do you run away? Wait a little while," she came out, shouting.

As he looked over his shoulder he saw the woman was a monster; taller than a house, with glittering eyes. When he found he had come into a devil's domain. he rushed at full speed for his life, whipping his horse.

"Why do you run away? Wait—wait." The huge monster was running after him and shouting in a horrible voice.

He prayed in his mind in his guardian god, "Ever benevolent Kwanzeon-bosatsu! Save me from this peril. Namu-Kanzeon-bosatsu," and continued in flight at his horse's best speed.

By some chance, the horse stumbled and fell and he was thrown to the ground. He jumped up and seeing a burial cave, rushed into it. The female goblin came right after him and said, "Where has that man gone?" Seeing the horse lying on the ground, she sprang at it and began to eat it. He shivered at the fearful scene and thought he would be the next victime.

After the goblin had devoured the horse, she came to the mouth of the den and said, "The man who entered here is my prey for to-day. It will be a pity if I can't have it."

Now he thought the goblin knew he had hidden here and he prayed desperately for God's help, calling the name of Kwanzeon-bosatsu.

Suddenly a voice came from the interior, "No, you can't have it. This man is my prey to-day. You devoured the horse, and it is enough for you." He was astounded, imagining that another goblin lived in the den and was going to make him its prey. He gave up all hope and was praying for comfort in the

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future life. Outer voice: "Don't be so mean, please give me that man." Inner voice: No, No." Outer voice: "By no means can I have it?" Inner voice: "No, never shall you have it." What a horrible dialogue it was! He was listening to it feeling as if he were dying. Outer voice: "Though I entreat you like this you still will not listen to me. There is no help for it. I will go back, even though I came this far after a good morsed." The goblin departed heaving a sigh, but she was still in terror when he thought he would be the prey of the goblin in the den.

Then a gentle voice came from the interior, saying, "Dont be so frightened, young man! You, to-day, were to be the prey of that goblin. Now you are saved by the virtue of Kwanzeon, because you prayed earnestly to Kwanzeon-bosatsu. Hereafter you should devote yourself to the service of Buddha and not neglect to read always the Hokekyo. Can you guess who I am, now I am speaking to you?"

He wept with gratitude for having escaped a terrible fate, and replied, "I don't know who you are." Inner voice: "Don't you know? It may be true. I am not a goblin as you fear. In old times, a priest of high virtue lived here. He buried the Hokekyo on the western hill and set up a stupa, writing, 'Namu-Myoho-Renge-kyo' on it. After many years the letters vanished, except that of 'Myo.' I am the spirit of 'Myo.' Up to to-day, I have saved 999 persons who were nearly the prey of that goblin. Now they, become just 1,000 persons on adding you. Leave here at once and go home. You should devote yourself to Budda and not neglect to read the Hokkekyo. I will escort you to keep you safe from the devil's attack on the way."

As the voice ceased, suddenly a gentle boy appeared and commanded him to follow him immediately.

He wept again in gratitude and prayed with clasped hands towards the interior. He then followed the boy. When he had walked for a short distance, he noticed a gate. Gazing at it, he found that it was his own residence. Then he looked for the boy but no one was there.

This was a firmly believed legend in the Nara Epoch.

Asakusa park before the disaster

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ECHO OF NOTABLE THOUGHTS

TURN THE MISFOURTUNE INTO SUCCESS.

By Viscount Shibusawa.

THE greatest catastrophe on record experienced by the people of Japan is, in my opinion, a providential dispensation to the Japanese people. Since the Meiji Restoration Tokyo has been the political and economic centre of Japan, and has made great contributions to the rapid progress of the Japanese Empire. In recent years, however, signs of decadence and corruption have appeared in every direction, to our great regret. The recent catastrophe was not accidental, but providential. It was the alarm-bell to wake up the people of Japan. If the people of Japan awake and build up a new and greater Tokyo, the misfortune will turn out to be a great happiness.

BUILD UP THE IMPERIAL CAPITAL WITH INCREASED COURAGE.

By Mr. Hidejiro Nagata, Mayor of Tokyo.

The municipal authorities of Tokyo are doing their utmost for the relief of the sufferers in co-operation with the government, and at the same time they are very busy in drafting plans and measures for the restoration of the Imperial Capital. What I wish of the people of Tokyo at this juncture is that they will make greater efforts than ever toward restoration and that every one of them will work in the belief that "those who do not work have no right to eat."

THE RESTORATION PLAN.

By Viscount Goto, Home Minister and President of the Restoration Board.

With the establishment of the Restoration Board the work of restoration of the Imperial Capital has actually begun. Some may criticise the government as being slow in their plans, but to them I want to say that in drafting the restoration plan we must be very cautious. In Germany, we often hear, Bismarck did everything he undertook after judging by the eye. But judgement by the eye by ordinary people is a very dangerous thing. We must not carry out our restoration work by eye. This is why we are slow.

For instance, there may be none who can give an accurate estimate of the loss sustained in the recent catastrophe. To make such an estimate is difficult task for anyone of us. Next, we must make our estimate as to what money is needed for the restoration and how to carry out our plan of restoration. Third, we must execute the restoration plan.

The plan drafted by the Restoration Board must be submitted to the Restoration Investigation Commission and further to the Imperial Diet. After all this has been done, the restoration work will be actually begun.

People will say that Goto's plans are always too large. When I planned the cities of Keelung and Taichu in Formosa, when I was governor of Formosa. people laughed at my plans, saying they were too large. When I planned the city of Choshun as President of the South Manchurian Railway people overwhelmed me with raillery. Ten years after, however, my plans proved to be the wise ones, and these cities devcloped just as I had foreseen at the outset.

In drafting the restoration of the capital we must take into calculation the future development of Tokyo and the Japanese Empire if we aspire to something greater. We must bear in mind that Tokyo is the political, commercial and cultural center of the Japanese Empire, and we must be very careful in planning the restoration of this most important city.

FORTUNE OF MISFORTUNE ?

By Dr. Setsurei Miyake.

Japanese gained some wealth during the European War without much labour and there were some signs of frivolity and hedonism among the people. Tokyo paid more attention to the improvement of its appearance than to that of its substance. The visitation of the recent calamity may be said to be a retribution. The effect has been comprehensive.

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The material loss is great, and this we regret much. We have seen, however, a new force appear in the people of Tokyo and in this we rejoice. This force has been dormant for a long time. When men of strength encounter a great misfortune a new and greater strength will always appear, that will not only restore the loss sustained but also make great improvements.

Whether Tokyo will prosper or decline after the catastrophe depends upon the efforts of the Tokyo people.

Though many cities were destroyed in the American Civil War, the American people succeeded in building up new and greater cities. Misfortune turns into fortune in the hands of strong and resolute nations. The Japanese nation showed great strength in the recent calamity. With faith in this strength of ours we must co-operate in the restoration.

A CALL FOR REFLECTION.

By Dr. Rohan Koda.

The ancients thought that the visitations of natural disasters are heavenly punishments for immoral conduct. There are many who think that the recent catastrophe was a heavenly punishment. We can not hold these views in contempt as being superstition, for they have great moral significance, and some intellectual ground.

The sages of ancient times taught us to reflect on ourselves at all times. I call for grave reflection by our brethren. We must co-operate to turn evil intogood.

FOREIGN LOANS.

By Mr. Junnosuke Inouye, Finance Minister.

The Restoration Board is busily engaged in drafting the restoration plan, but the draft is not yet completed. A prompt decision is necessary for giving employment to the sufferers and thus to ensure their living. The restoration plan will be finished in six months at the latest, and the construction of permanent buildings will be commenced as soon as the plan is made.

A fairly great amount of money will be needed for the restoration and also great quantities of building materials will be imported for the construction of permanent buildings in the devastated region. For the restoration of industry various kinds of machines and raw materials must also be imported. Therefore it may be necessary to raise a great amount by loans on foreign markets. As to this problem of raising foreign loans and the resources of the restoration fund we shall study them after the restoration plan has been drafted.

ADMINISTRATIVE POLICIES IN KOREA.

By Viscount Saito, Governor-General of Korea.

I deeply regret that the rumours of outrages by discontented Koreans, which were widely spread during the confusion and disorder in the recent calamity, had a very bad effect upon the administration in Korea.

On Sept. 10, I hurriedly came to Tokyo to investigate the matter, but the cases of injuries Koreans sustained, which I have been able to learn so far, are only three. There may have been some lawabiding Koreans, however, who sustained damage and injuries during the confusion. There are about 3,000 Koreans living in Tokyo and suburbs. If the number of Korean students in Tokyo is added the total in Tokyo and suburbs amounts to about 5,000. The martial law forces and the Metropolitan Police have been protecting these Korean residents. The Oriental Development Company offered barracks to accounodate Korean sufferers from the fire and to give themone month's provisions, and the Korean Government-General gladly acceptedthe offer.

The Government-General is investigating the cases of peaceable Koreans who sustained injuries owing to the rumours about Korean outrages and will take suitable measures. At the same time the Korean authorities are protecting the Koreans from persecution. We are very glad to know that the injurious rumours about the Koreans have been dissipated and that the people are welcoming Korean labourers. There are reports that the administrative policy in Korea may be changed but this is utterly unfounded.

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ACTIVITIES OF THE JAPAN RED CROSS

WE have already described the early activities of the Japan Red Cross Society in connection with the recent earthquake and fire, and details of the society's later activities are given here.

The grounds of the head office of the society were thrown open immediately after the earthquake for the relief of the the sufferers and the treatment of the sick and wounded. The head office buildings having been destroyed by fire afterwards, the office was temporarily opened at the premises of its hospital in Shimo-Shibuya. The staff of the head office devoted themselves day and night to the relief work without regard to their own families and in defiance of every sort of obstacle and inconvenience caused by the interruption of traffic and communications. The staff was increased afterwards, but their work was so increased with the extension of relief that they applied themselves with even greater endeavours than before.

The Tokyo Branch Office of the society knowing that many persons were killed or wounded, pitched tents in front of the Tokyo Prefectural Office for their relief, while they summoned relief parties by automobile and asked for the help of physicians and nurses from the head office's hospital. They gave their utmost exertions to relieve the sick and wounded. In the meantime, thousands of people from Kyobashi, Nihonbashi, Kanda, Honjo and Fukagawa took refuge in the grounds of the Imperial Palace, and the furious flames blazing in the vicinity of the Imperial Theatre it was feared night attack the tents of the relief office. The staff thought it proper to erect a big camp on more spacious and safer ground in order to receive patients from various directions, and decided to pitch tents covering over 100 "tsubo" in the Imperial Palace ground. A number of persons were sent to the place with the necessary materials, but they were stopped on the way by a big fire in

Temporary office of Japan Red Cross

Kanda, and 6 coolies out of the 10 engaged for the building of the camp ran away, making it impossible to erect the tenes. The staff then applied to the Tokyo Prefectural Office for permission to employ to its coolies, and got over 10 of them, with whom they at last pitched the tents at 4 P.M. with the materials brought by a truck. Immediately afterwards, they started medical work.

The number of refugees in the Imperial Palace grounds reached hundreds of thusands. There was an endless stream of sick and wounded coming for treatment, to the hospital, which kept the physicians busy through the night. The big tents were soon filled with seriously sick and wounded persons, and it was necessary to lay other patients on blankets outside the tents.

At daybreak on the 2nd, a big tent of about 60 "tsubo" and two small tents for isolated patients and corpses were

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added. Babies without sufficient mother's milk were given condensed and other milk.

All those engaged in the relief work were without sleep or rest during the three days from the 1st. They could not get sufficient food also, eating but one cup of rice-gruel, at a meal. On the 3rd, help, was given by other branch offices of the Japan Red Cross, and then camps were placed in different parts of the city upon consulation with the Tokyo Prefectural Office and the Metropolitan Police Board. On the 13th, the extra-ordinary Earthquake Relief Office was established in the head office of the society to supervise the relief work, and the Tokyo branch office came under its direction.

The office, goods and go-down of the Kanagawa Branch Office of the society were destroyed, inflicting serious wounds on three of the staff of seven. Those remaining at once set to the work of relief. It was impossible to gather physicians and nurses in Yokohama, which was enveloped in flames; so the manager of the branch office visited the Tokyo Office on the morning of the 2nd, travelling on foot throughout the night of the 1st, in the face of raging flames and various hardships and obstacles, and asked for the despatch at once of a relief party. Soon afterwards, he walked back to Yokohama, accompanied by a number of physicians and nurses from the head office, and started on the work of relief at once. Later, some contingents of the society arrived to help from different places. These contingents were distributed in Yokohama, Kamakura and Odawara.

The Chiba Branch Office of the society noticed flames covering the whole sky in the direction of Tokyo soon after the earthquake, and at once summoned a relief party, with whom arrangements were made for relief work in the office's grounds. It started the relief work on the evening of the 1st. It also organised a contingent jointly with the Chiba Medical College, which was despatched to Tokyo with medicines and other relief material. This contingent arrived at Kameido on the morning of the 2nd and started work at once in the local primary school building. Another hospital was started jointly with the Chiba Physicians' Association at Midori-cho, Honjo-ku, Tokyo. The work also was commenced gradually in such places As Awa, Ichihara and Kimizu Districts and Sawara-machi, which were severely damaged by the earthquake.

These hospitals were put up mostly in school, church and private buildings in Tokyo and vicinity, and tents were made use of but little. In Kanagaga Prefecture, however, there were no suitable buildings available and all the relief workers had to sleep in tents or river boats. Moreover, they had no regular or sufficient food except bread and tinned meats carried by themselves. The nurses bore the hardships and vied with the men in discharging their duties.

The hospital buildings of the head office of the society were not destroyod by the earthquake, but damaged in some places. They fortunately escaped the fire. However the in-patients were carried out by the staff, lest further shocks should injure them, and those who were seriously ill or wounded were taken into tents. Soon, there were many sick or wounded refugees seeking treatment in the hospitals and they were treated throughout the night. At the same time, the sick-rooms were re-adjusted so as to admit an increased number of patients.

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MONTHLY RECORD OF EVENTS

(*September 26.*)

SINCE the formation of the present ministry it has been busily engaged in relief work. Domestic and foreign affairs, therefore, have been neglected. However, with the establishment of the Restoration Bureau the government regained its normal condition, and to-day, resumed ordinary business concerning domestic and foreign affairs.

Since the earthquake many disputes concerning leases and rented houses have spring up. Settlements of these disputes, however, has been obstructed by the bad conditiou of communications. The government, therefore, decided to organize circuit courts in the district offices in the devastated area, for the prompt solution of these disputes by reconciling the parties concerned.

(*September 27.*)

The restoration measures for Yokosuka include the broadening of the principal roads, the establishment of an electric-car service and the addition of the reclained land, which covers about 30,000 *tsubo*, to the city of Yokosuka. The roads will be of three widths, 90 ft., 72 ft., and 48 ft. respectively. The authorities established barrack-style buildings in which they accommodated the sufferers in the city. The primary schools in Yokosuka have been opened.

The official organization of the Restoration Bureau was published in the Official Gazette to-day. The bureau is under the direct control of the Prime Minister and is responsible for the city-planning of Tokyo and Yokohama as well as general restoration. The principal officials of the bureau will be :—

The President.
Two Vice-Presidents.
One Chief-Engineer.
Seven Directors.
Fifteen Secretaries.
Thirty administrative officials.
One hundred and five engineers.
One hundred and the fifty subordinate officials.
Three hundred and fifty assistant-engineers.

The sections of the Bureau will be as follow :—

President's Secretariat.
Section of City-planning.
Section of Land-adjustment.
Section of Construction.
Section of Public Works.
Section of Supply.
Section of Accounts.

(*September 28.*)

Mr. Hoover, Secretary of Commerce of the United States, sent a message to the Japanese Government in which he says :—"With friendly regard toward Japan, America will be glad to send various materials, needed in Japan, without any change in current prices, to Japan. We wish Japan to send her orders for such materials as she needs as promptly as possible."

(*September 29.*)

The Home Department drafted four tentative plans for the restoration of the capital. These need ¥1,000,000,000, ¥1,500,000,000 ¥2,000,000,000 and ¥3,000,000,000 respectively. Among them the plan favored by Viscount Goto is said to be the second one. According to this plan, it is said, ¥700,000,000 will be expended for the buying up of the land which will be used for new roads. In buying up the land, it is said, the law of expropriation will not be resorted to. The remaining ¥800,000,000 will be expended for the construction of roads, bridges, ward offices, water-works, markets, and underground construction. The ¥1,500,000,000 will be expended during the next five years. The ¥700,000,000, for land, will be raised by floating domestic bonds.

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(*September 30.*)

Her Majesty the Empress visited the barracks for the sufferers in various parts of the city, and enquired after the health of the sick and wounded.

(*October 1.*)

The bureau of educational affairs of Tokyo city has drafted a plan for the building of temporary primary schools and will present it to the municipal council. According to this draft, the number of primary schools destroyed by fire in Tokyo is 118, and the number of children attending these schools is estimated at 148,400. It is estimated that about 40 per cent. of these children went into the suburbs or into the country, and about 89.000 of them still remain in the city. The plan includes the building of 90 temporary schools to accommodate these children, and the adoption of the double teaching system. These temporary schools will be divided among the wards, and the construction is to be completed by November.

(*October 2.*)

One of the greatest losses in the recent catastrophe was the destruction of various libraries. The destruction of the libraries of the Imperial University, Meiji University, Senshu University, Nihon University and the Commercial College, as well as the public libraries at Ohashi and Hitotsubashi is an irredeemable loss. The League of Nations Association of England Cabled to the League of Nations Association of Japan that it will help Japan in any way possible. The latter cabled to England that Japan needs books on law, economics, sociology politics and literature, for the restoration of her libraries. It also requested that the various peace organizations of the world supply Japan with books.

Mr. Thomas, President of the World's Educational League, cabled to the Imperial Educational Association of Japan that the World's Educational League has started a co-operative movement among the children of fifty countries in the League to help in the restoration of the primary schools in Japan.

Mr. Cycrus, E. Woods, the American Ambassador, making his address from the balcony of the Imperial Hotel to the great crowd that gathered to bid him farewell.

The Japanese members of the Japan American Association expressed their gratitude to the Government and people of America at the dinner given to-day in honour of the American Ambassador, Admiral Anderson, of the American Asiatic Squadron and General McCoy. The Japan Peace Association sent messages of thanks to the various peace organizations throughout the world expressing its wish to co-opsrate with them in the promotion of the world's peace.

(*October 3.*)

The Japan Physical Education Society has decided it is not well to give up wholly its programme fixed before the earthquake, for the sake of the national health, and also from the point of view of eneouraging the nation's spirit to

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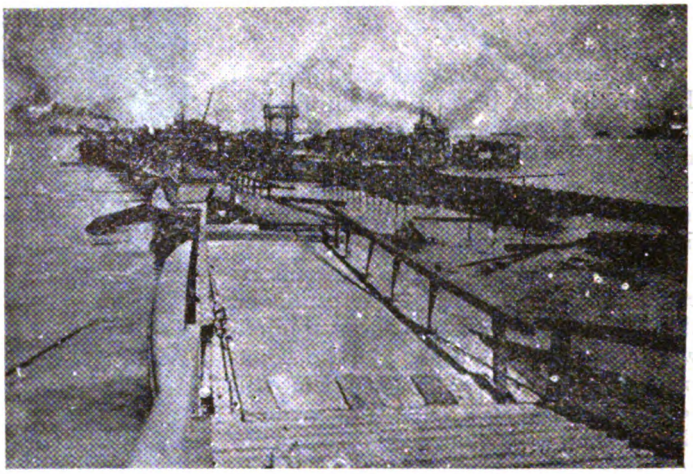
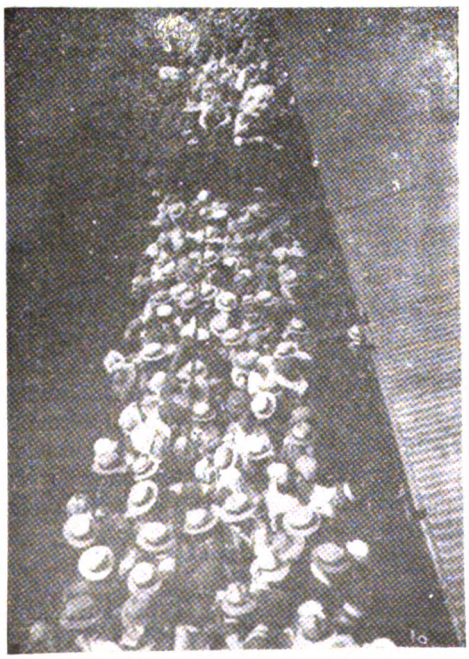
push on with restoration. The Society will send Japan's champions to the Eighth Olympic Games at Paris. It has announced it will hold a great athletic meeting in Tokyo in the middle of November. The provisional selection of the champions to send to Paris be held in various parts of Japan in the middle of November and the final selection will take place in Tokyo in April.

Mr. Lowell who was sent to Japan as representative of the section of relief for the sufferers from fire and earthquake in Japan by the San Francisco Chamber of Commerce, arrived to-day. He came also at the request of the American Newspaper Association and the Japan Society of America. He said if there is any shortage in paper and ink he will endeavour to supply these materials.



Pontoon bridge of the Yokohama harbour

(October 4.)



The sufferers ride on the train's roof, and leaving Tokyo to their country

In spite of the fact that most of the offices of the principal women's organizations in Tokyo were burnt relief work by the various women's organizations in Tokyo has been carried on actively. The League of Tokyo Women's Organizations was formed in the firtt days of the disaster and the devastated district was divided into several parts, each being in charge of one of these organizations. These organizations helping the manucipal authorities in distributing milk and other relief materials are the Jiyu Gakuin Girls' School, the Women's Christian Temperance Union, the Young Women's Christian Association of Hongo Church. The Ladies Patriotic League is supplying much clothing. The Women's Buddhist Association is collecting money and clothes from various parts of Japan. It is noteworthy that the various women's organization are uniting in the relief work irrespective of their beliefs and principles.

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FROM THE JAPANESE PRESS

America's Sympathy

The sympathy of foreign countries toward Japan in the recent catastrophe has been deep and the relief funds raised amount to great sums. They gave encounagement to rebuild the capital, as well as material assistance. This sympathy sprang up of itself from feelings of humanity, and it shows that humanity is the same everywhere.

Japan is especially grateful to America. H.E. Cyrus E. Woods, American Ambassador to Japan, made a deep impression on the Japanese people by his prompt and self-sacrificing action. Though the American Embassy was burnt, he quickly sent a wireless to the Philippine Government to send food to Japan by American warships. He did this before he had ascertained the safety of the members of his staff. This prompt action accomplished what the diplomatic language of many years failed to do. Equipment for large hospitals and a great quantity of medical stores have arrived from America. This shows how great is the friendship and sympathy of America toward Japan.

The friendship between Japan and America during the past decades has been great. It is still fresh in our memory that the government and the people of America showed great sympathy and friendship to Japan during the Russo-Japanese War. Despite the much regretted anti-Japanese movement in the western states of America we have been sure that there was no change in the friendship of most of the American people toward Japan. This can be proved by the diplomatic documents interchanged between the Tokyo and Washington Governments.

However, America's friendship has been most vividly impressed upon the Japanese people by her sympathy in the great catastrophe. Her prompt action was potent in creating friendly feelings toward America among the Japanese people. We have the greatest respect for Ambassador Woods, and we offer our heartfelt gratitude and highest appreciation to the American government and her people, whose humanitarianism is unique.—*The Jiji* (Sept. 28).

The New Tokyo

Tokyo is now at the parting of the ways. She must decide wheather to to choose the road that leads to frivolity, self abandonment and degradation, or a great struggle to negotiate the most difficult up-hill work. In the excitement of the calamity, stupendous as it was, every one wished to appear brave, and one hears by the dozen of grand plans of rehabilitation.

But men of plans and projects are not always men of accomplishment, and one can put but little faith in the grandiloquent talk now on the lips of many.

However, there cau be no question as to which is the road to take.

Tokyo must be reborn as a city worthy to be the capital of a great Empire.

One hopeful sign is the manner in which shops are springing up in the burnt quarters. The structures put up are little more than shanties, a parody on their former selves.

But it is significant to recall how Tokyo, or in former days, Yedo, re-emerged a greater city after every destructive visitation, since its foundation as the eastern metropolis 300 years ago.

Modest beginnings lead to gradual rebuilding on a more substuatial and ambitious scale.

We think this is the method Tokyo should follow this time, and this it is apparently beginning to do with commendable determination.

The most important thing is that the million people, burnt out of their houses and stores, not only have places to live in, but provide means of earning money.

We are grateful for the offers of losna and generous assistance from abroad. None the less it is our duty to go about things in the way we judge best.

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Loans we will be in need of without doubt, but not a big one all at once.

The first need is to adopt a fundamental plan for laying out the new city with a long look into its future, and that plan must not be decided upon in careless haste.—*The Japan Times* (Sept. 28).

"Rehabilitation"

We regret that the idea of the mere rehabilitation of Tokyo is now beginning to possess the government and citizens.

The Imperial Rescript said that restoration must not stop at recovering the old state of things but must provide for the new development and greatness of the capital.

There was something freakish in old Tokyo, a product of the promiscuous introduction of foreign civilization.

The new Tokyo must at least be free from such abnormality, and be really representative of true Japanese civilization,—*The Tokyo Asahi* (Sept. 29).

International Brotherhood

It is human nature to seek comfort in the face of a calamity. This is the instinctive effort to recover from the shock and to prepare for renewed efforts in the struggle for existence. This recent earthquake and fire caused a terrible calamity the like of which it is not the ordinary lot of mortals to experience in a lifetime. We cannot think of anything worse, and yet when we rise above the chaos of the moment and look upon the situation from a higher and a broader plane, it is not altogether impossible to find some consolation amidst the appalling ruins staring at us from all sides.

The catastrophe caused material injury, injury that we can feel, see and hear, but morally it has impressed on the Japanese people how human beings are all brothers and sisters. The overflowing sympathy of Americans, Britons, Chinese, French, Russians and others in this dire plight has caused us to forget the distinctions of nationality. We feel thankful to all of them from the depths of our heart and the bulk of the material help rendered makes no difference at all in this regard. Friendship is a matter of the heart and the materials that embody it are not the right gauge with which to measure it.

We never expected such deep sympathy from the British people, who plan the construction of the Singapore naval base. The gratitude their friendship has aroused in our hearts has expelled all sense of resentment, if it ever existed. France has serious worries of her own and might be expected to be too busily occupied to think of us. Least of all did we suppose the Chinese and Russians would feel any concern about our troubles. In fact, when we read and heard of the measures they took to alleviate our pangs and help us in our moment of needs, we doubted our eyes and ears. It was incredible, considering the hostile attitude they have shown us at every turn of affairs.

What is, however, the most remarkable is the attitude of the Americans. They have come out and behaved consistently like the old Americans, stupendous in the scale of enterprise, marvellous in plans of rescue, efficient, sentimental, and generous in giving, and forgetful of everything else in their zeal to help the helpless sufferers. It is the American nature to feel so and they cannot help it. They cannot bear the sight of distress. Their sympathy flows out spontaneously in spite of itself. Without this quality no nation can aspire to be great. Readiness in sympathy is an attribute of strong character. It is this quality that has made America what she is. Complementary to this is inflexible resistance to oppression. The American revolts against tyranny and despotism. When we read American history we find this quality prevails consistently. It was they who taught the French to declare the rights of man, to the consternation of tottering monarchies. It was they who emancipated millions of slaves without care for the stupendous sacrifice involved. It was they who saved humanity from the scourge of Kaiserism. The life of Lincoln is the personification of the

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American character. The sympathy of the Americans is that of a heroic character. It is positive, brave, assertive and powerful.

Let us remember this is the third time we are indebted to the Americans for help in the moment of great need. Americans helped us when we were young in the art of modern civilization. Americans helped us in the great crisis of the Russo-Japanese War. Now for the third time they are helping us to recover from the shock of a frightful catastrophe.

Now that our nationals have learned to appreciate the genuine friendship of the Americans, they will look upon many a pending issue between Japan and Amcrica in a different light. With such a noble example of disinterested sympathy before their eyes, our people will cease to think of Americans as trying to be aggressive at the expense of our country, and will feel sympathetic interest in the arguments of the Americans and look upon the problems in a more detached state of mind.

Thus viewed, the earthquake is not altogether without consolation. It promises to improve Japan's position in the eyes of the wolrd.—*The Tokyo Nichinichi* (Oct. 2).

The Calamity's Toll The latest figures published by the Home Office put the earthquake and fire casualties and losses at 77,800 killed, 42,545 missing (probably all drowned, or still lying under débris), and 350,168 houses completely destroyed, throughout the entire stricken area in six prefectures.

The death roll is slightly more than that of the Japanese in the Russo-Japanese War. The latter was spread over a period of 18 months whereas the destruction of life in the late calamity was the work of a single afternoon.

The conflagration lasted two days and two nights, but it was mostly in the early stage that these lives were lost in Tokyo and Yokohama, while the shocks alone were responsible for death in most other places.

As for material losses, those caused exclusively by the destruction of houses are estimated at ¥10,000,000,000 or about seven times more than the cost of the Russian War.

When the value of merchandise and other property is added to this, the total will easily foot up to ¥15,000,000,000 or even ¥20,000,000,000!

Such an appalling loss in a single catastrophe is perhaps unprecedented in the history of the world.

This is the huge disaster the country is called upon to grapple with, and emerge better than before.

The task is one for the whole country. Its enormity is disconcerting not a few.

But the nation will not lose courage. Tokyo, the principal sufferer, is showing undawnted spirit, seen in tens of thousands of barracks springing up daily, fast covering the ruined area, and the country behind it will not lag in doing its part.

It is a most hopeful sign, this irrepressible "go-ahead" spirit in the face of untold calamity.—*The Japan Times* (Oct. 2).

Manhood Suffrage Mr. Inukai is reported to be in dead earnest about seeing manhood suffrage through. He had a discussion, so the story runs, on the subject with Premier Yamamoto before he consented to accept a post in his Cabinet. It will be remembered that Mr. Inukai was a staunch advocate of manhood suffrage as a party leader, and there is no reason to suppose that he dropped his favourite theme simultaneously with his acceptance of a ministerial portfolio. He has earned a name for being a man of principle and it is very hard to believe that he would betray expectations, now that he has become a member of the Government. It is very likely, therefore, that he is correctly reported as being determined to bring the question to a head at the coming session of the Diet.

People are as yet not well acquainted with the Premier's views upon the subject, but if the above report is true, it

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can be said with safety that the Premier is not necessarily opposed. Whether or not the politics of the country will be purified and put upon sound basis by the adoption of manhood suffrage may be open to serious question, but it is certain that it will not become worse thereby. Manhood suffrage must be introduced by all means and by so doing, not only Mr. Inukai, but the whole Cabinet will justify its existence. —*Tokyo Nichinichi* (Oct. 4).

Manhood Suffrage

The great task of the Meiji Restoration was achieved by restoring the fiefs of the feudal lords to the Emperor. The "Taisho Renovation," if we may call it so, must have tne introduction of manhood suffrage as its foundation. If the present Cabinet is as passive in its attitude as its predecessor, we have nothing to say to it. Even the Kato Cabinet, however, did as much as to establish the Board of Investigation for Manhood Suffrage. The times had already so progressed as to make it necessary to establish such an organ. The Yamamoto Cabinet, which thinks the renovation of the present political world is its mission, must have courage enough to put it on the statute books. Ordinary government business and political problems have been brought to standstill by the catastrophe. But suffrage is a matter of more moment.—*The Hochi* (Oct. 4).

Russian Negotiations

The Government is reported to have decided to take up the Russian negotiations where they were broken off. People will not be much surprised at this news, for the inclusion of Viscount Goto, the staunch advocate of a rapproachment with Russia, in the Cabinet, made the adoption of such a policy a foregone conclusion.

At the time of the Preliminary Conference the Seiyukai opposed its being immediately succeeded by a formal conference. This was more because of its pique against Viscount Goto and its fear that the laurels of success might fall on other heads, than because of a divergence of opinion in the matter. There is no reason to suppose that the Seiyukai has undergone a change of mind in this respects. It is quite natural, therefore, to expect the party to come out in opposition, when the Government takes up the Russian negotiations.

In certain well-informed quarters doubt is expressed whether the party will continue its former attitude. The sudden recall of M. Joffe and the coming of M. Karakhan to the Far East is generally accepted as denoting a compromising attitude, if anything, of the Moscow Government; and, if so, the Seiyukai may well discover a chance to climb down with good grace. The Seiyukai does not relish the treatment received at the hands of the Satsuma statesman, but is not in a position to declare open political war on them. The Kenseikai, its arch enemy, will certainly avail itself of the breach and make the gap between the Seiyukai and the government wider. Consequently the party will be half hearted when it comes to opposing the Government's policy.

The Premier does not find himself upon solid ground either. At present what can be called the Government party is Mr. Inukai's party, and that is too small a body to control the opinion of the Lower House. Nor does it seem likely that the General Election will return the party in sufficient force to be a deciding factor in the legisrative body. This means that the Premier will have to rely upon the help of either the Seiyukai or the Kenseikai. He may hit upon some clever manœuvre for the present, so as to play one party against the other, but for obvious reasons this method cannot continue forever. He bravely declares he is possessed of no partizan spirit and call directly on the people for support; but, hawever grandiose his eloquence and however high his aspirations, the political system of this country is so organized that the popular will is operative only through the parties. The Premier has no alternative but to rely upon either one of the existing parties or to organize his own party, if he wants to keep in power. He

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is on as delicate ground as the Seiyukai and he is not human, if he is not watching for an opportunity to effecting a rapproachment with one of the existing parties, as a less difficult task than creating his own party.

The Russian negotiations, tnrown into politics at such a time, may, therefore prove a factor in deciding the future relations between the Cabinet and the political parties.—*The Tokyo Mainichi* (Oct. 5.)

Presidential Election in China

General Tsao Kun's election to the Chinese presidency with an overwhelming majority is a success for the Chili-ites, which means in turn their success in buying up the members of parliament.

Whatever may be the inside story, however, General Tsao Kun may now be regarded as the legally elected president of China.

But will this put an end to the domestic troubles in China? Marshal Chang Tso-lin of Mukden has already raised a protest against the wholesale corruption of the M.P.'s.

Should Chang go to the length of appealing to arms, China will again be plunged into civil war.—*The Chugai Shogyo* in the *Japan Times* (Oct. 8).

Earthquakes Compared

Dr. Beard has presented important documents to Viscount Goto, in which a comparison is drawn between the great San Francisco fire and the recent Tokyo disaster. It is stated in the documents that the dead at San Francisco numbered only 500, whereas those in Tokyo amount to 70,000. In order to make the comparison more accurate, the populations of the two cities have to be taken into consideration. The population of the American city was then 450,000 and that of Tokyo before the earthquake something like 2,500,000, whose ratio is 1 to 5. The figures of the dead show the ratio of 1 to 40. This great dlsparity must commend itself to our authorities as a strong warning in the rebuilding of the capital. The causes have to be explored to the full and proper measures taken to prevent what can be prevented.—*Tokyo Nichinichi* (Oct. 10).

Russo-Japanese Relations

M. Karakhan, the Russian delegate now in Peking, is reported to have expressed his wish to our minister there for the opening of another Russo-Japanese Conference. This is a welcome piece of news. at it has been the nation-wide desire for us since the last pourparlers to see the Russo-Japanese relationship fruitfully re-established. Nor do we believe that the present Ministry has any reason to object to the proposal. There is one thing, however, which we propose to the government in this connection, and that is the necessity of an understanding between this country and China regarding the question, as the two countries have common interests in many respects vis-a-vis the Soviet Republic.—*The Chugai Shogyo*, in the *English Tokyo Mainichi* (Oct. 9).

Our Gratitude to the American People

The recent catastrophe has given us a great many lessons and trials. Among the former what has given us the greatest impression is the great sympathy of foreign people and especially we are most deeply touched by that of the American people, who gave us the most prompt assistance. On receiving the report of the calamity, President Coolidge called upon the American public to contribute to a relief fund. Ambassador Woods promptly caused great quantities of food to be sent quickly from the Philippines. We are especially struck by the fact that sympathy for Japan was most conspicuous in California. Indeed our appreciation is such that all of us, prejudiced and unprejudiced alike, openly avow that we will never forget it as long as our race exists.

The great American ideals made manifest at the Washington Conference have been translated into reality, and we must show in deed how deeply we appreciate it.

Co-operation with America in the work of establishing and preserving uni-

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versal peace will be the best way to demonstrate that we read aright the noble American aspirations in the cause of humanity. In order to give concrete evidence of our gratitude to America it would be well for Japan to propose another step toward the reduction of armaments.—*The Hochi* (Oct. 10).

Harbour Construction

Plans for the construction of a harbour in the rebuilding programme of Tokyo appears to us to be a case of castles in the air, when we take our financial hardships into consideration. At least there is no need to hurry such a scheme, since we have Yokohama to be reconstructed. Indeed, we are inclined to denounce the idea when we see some important persons revelling in big ideas with no reference to their practicability.—*The Jiji*, in the *English Tokyo Nichinichi* (Oct. 10).

Railway Control

The plan of supervising the Chinese railways as adopted, as reported, is a modification of the British scheme in the following three points:—(1) The President of the Board shall be a Chinese, (2) the Superintendent of Transportation shall also be Chinese, and (3) the supervision of monetary affairs shall not be extended over the limit necessary to secure effective railway supervision. The modifications are important enough, but not sufficient to justify the protest filed by the Tokyo Government. What has beeome of the Japanese protest? The question is especially pertinent in regard to the Japanese proposal to limit the supervisision to the trunk lines, instead of spreading it over all the railway lines in China. This weighty objection cannot be brushed aside without a weightier reason, and it seems to be wise to wait for further news before swallowing the report in toto.—*The Tokyo Nichinichi* (Oct. 11).

Premium Bearing Bonds

Japan needs an unprecedentedly large amount of rebuilding funds.

That is the sternest fact ever faced by the country. One reassuring fact to counteract this is, however, that the Empire's credit is good for all the funds needed, and recourse will no doubt be had to foreign as well as domestic loans. Opinion may be divided as to which should be more largely resorted to.

Common sense dictates that preference should be given to domestic loans even at more or less disadvantage, and that foreign offers of assistance should be availed of only where the money market at home can not meet all the demands all at once.

The suggestion is made in some quarters that a domestic loan should be issued in bonds of small demoninations carrying premium. The idea seems to be timely. In whatever form the main loans may be floated one inevitable consequence will be that no inconsiderable part of the money thus raised and disbursed will find its way into the pockets of the working class, which will as a whole come in for extra earnings, in spite of the large number of unemployed.

It is most important that these extra earnings be not allowed to go to waste, —that there shall be no chance to develop the habit of useless spending and extravagance by this class, which is prone to be improvident. A way, perhaps the only way, effectively to stop this objectionable tendency, will be to offer a chance for heavy gains.

The plan has of course the undesirable feature of encouraging a gambling spirit. There is, however, decidedly a psychological difference, as it appears to us, between investing in premium bearing bonds and going in for pure gambling. One unconsciously helps the habit of thrift against the other's suicidal idleness. Even granting it does, to some extent, encourage gambling, the sum total of results will far outweigh the evils of extravagance and dissipation on the other side. Then the proceeds of such loans may be of no small service to the work of rehabilitation.

We strongly recommend the adoption of the suggestion.—*The Japan Times* (Oct. 10).

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President Tsao Kun

An interview given to our representative by the Foreign Office authorities in regard to the attitude to be taken by the Powers towards the new Chinese President, is a strange utterance. They say that the Japanese Government has been inclined from the beginning to treat the Lincheng affair and the presidential election as two separate item. It is needless to add that this attitude is correct. It does not take much common sense to discover the separate nature of the two matters. On the contrary it would be a very hard task, without the abuse of logic, to establish a connection between them. If it had been established that the new President was responsible for the bandit affair and that he purposely delayed its settlement, then the reported action of the diplomatic corps would have been justified. But the case, as it stands, is nothing of the sort. Yet the diplomats are reported to be acting as if the President were responsible.

Our authorities, however, proceed to say, that, if the diplomatic corps decides that it should not be presented to the new President, this Government will act in harmony with them. This declaration wrecks its former correct attitude, doing an injustic to China and the diplomatic corps, as well as to itself. Not only that but the incongruity of the case becomes the more apparent, when we wonder with whom the diplomatic corps is going to carry on negotiations, after it has to recognize the new President. It is certainiy up to this Government to put forth its best efforts to bring the Powers around to a saner point of view. —*The Tokyo Nichinichi* (Oct. 12).

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